





# Pope has plan for Jerusalem

He said it was clear that this could not be the fruit of a military victory, nor was there a simple formula for attaining it, because the "complexity of the situation renders it extremely delicate and difficult."

Praise for the Vatican's stand on Jerusalem and criticism of the lack of action by the Church of England and other Churches was expressed at a meeting of the Council for the Advancement of Arab-British Relations held in the Grand Room of the House of Commons last week.

A film "Jerusalem in Danger," with a commentary by Mr Michael Adams, was shown. The film accused Israel of destroying the churches of Jerusalem by bulldozing whole blocks of flats in the city. Mr Adams called for worse action to stop Israel carrying out her present policies.

A group of 60 immigrants from the United States who arrived in Israel on Sunday are settling in the co-operative village of Neve Ilan near Jerusalem, where they plan to set up science-based industries. Nearly all are university graduates.

The article was written by Father Giovanni Rulli, who has returned from a visit to Israel. He was the author of an article in the previous issue of the periodical, in which he criticised Israeli policies.

The way would then be open to the South African Government to cancel its ban on the transfer to Israel of funds raised by the Israel United Appeal.

The ban did not affect Rabbi Menachem Porush, the Deputy

The Government newspaper Die Transvaler said that the Cabinet was expected to meet next on August 2, but the subject of Iarnel funds was "not such an urgent matter." It was unlikely to be discussed.

Professor Mikhail Zand, 44, a leading Soviet-Jewish orientalist, arrived at Lyda airport with his family last Friday.  
He has been appointed a lec-

In 1969, there were 115,000 Israel-born children under 14 whose fathers were also born in Israel; 173,000 of whose fathers were born in Europe or America; and 352,000 whose fathers were born in Africa or Asia.

Nearly one half of the 1969 Jewish population of 2½ million were either born in African or Asian countries or were the children of fathers born in those countries.

The demonstrators then moved nearer the centre of the city and were joined after the Sabbath had ended by some 200 Orthodox youths who stoned buses passing through the Mea Shearim district. Bus drivers retaliated by hailing the normally busy post-Sabbath traffic through the area.

Called "British Settlers in Israel" and written by "Herodotus," the booklet analyses a questionnaire sent out to British Jews who have settled in Israel.

up some. In many parts of Israel new neighborhoods have been budding together into housing associations to fight for the right to a home.

Added set on example this week which may be followed elsewhere in the country, when the authorities made available to young couples 300 flats originally designed for new immigrants.

Suggestions of closer ties between Libya and Malta are not regarded as a threat to Israel, and Mr Mintoff's situation in angling for economic stability is appreciated here.

Israel's police are testing the appliance while, it is believed, can be adapted to uncovering other concealed materials, including narcotics.

Turkmenia, which makes a variety of engine types, will take much of the output of the new plant. The rest will be exported with sales reaching an estimated £750,000 in less than two years.

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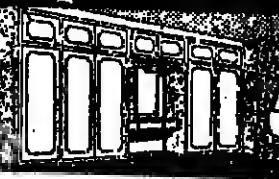
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## OVERSEAS NEWS

### Poland demotes antisemite

From our Special Correspondent on East European Affairs

General Mieczyslaw Moczar, a former Interior Minister and head of the security police in Poland and the driving force behind Poland's anti-Jewish campaign of the 1960s, has been demoted.

He was appointed a secretary of the United Polish Workers' (Communist) Party with responsibility for the armed forces and the security services in 1968, when he also became a candidate-member of the Polish Politburo.

When Mr Wladyslaw Gomulka was ousted in 1970 as General Secretary of the Communist Party in Poland and succeeded by Mr Edward Gierek, General Moczar became a full member of the Politburo. He appeared to have gained the upper hand in his power struggle with Mr Gomulka and emerged as one of the most powerful men in Poland.

Although retaining his place on the Politburo—at least for the time being—General Moczar is being eased out of his position of power. The Polish press agency reported last week that he has been appointed chairman of the Supreme Control Commission.

The same plenary session of the Polish Communist Party which demoted General Moczar also demoted the last Jew with a senior party job—Mr Artur Starowiey. A party secretary in charge of the day-to-day affairs of the party secretariat for the previous eight years, he is now being transferred to a diplomatic post.

Although of Jewish origin, he took an active part in the anti-Jewish campaign in 1968. But he was not a Moczar man. In fact, he was for a long time a target of the Moczar faction, and was politically connected with Mr Gomulka.

Mr Starowiey's dismissal at this particular juncture may be a tactical move by Mr Gierek to appease General Moczar's followers even though gradually downgrading General Moczar himself.

In the Polish Government, as disaffected from the Communist Party, some Jews still hold senior posts. The most important is the Deputy Premier, Mr Eugeniusz Szyr. There



General Moczar

is also one Deputy Minister and one or two diplomats are also Jews.

As the number of Jews in high office in Poland declines almost to vanishing point, antisemitism is increasing their power. The latest to move up in the hierarchy is Mr Boleslaw Piatecki, the leader of Poland's fascists before the Second World War.

He has been appointed a member of the Polish State Council, which takes over the Presidency of the country if the President is out of the country or unable to carry out his duties through illness.

At the end of the Second World War in 1945, Mr Piatecki established himself as one of the main Soviet agents in Poland, taking up the formal post of head of Pax, a Roman Catholic lay organisation supporting the Polish Government.

### USA Liberals opposed to Goldmann

From our Correspondent  
New York

The Central Conference of American Rabbis (Liberal) has postponed for a year its consideration of joining the World Jewish Congress—not because it opposes the organisation but because there is substantial opposition within the Liberal rabbinate to the WJC's president, Dr Nahum Goldmann.

The decision to delay consideration was taken at the CCAR's annual convention in St. Louis, Missouri, last week and came as a surprise to many at the convention, as well as to the WJC itself.

Dr Goldmann was not once mentioned by name in the debate on the matter, but have been informed by those attending the convention, that it was clear what—or, more correctly, who—stood in the way.

Rabbi David Polish, the new president of the CCAR, apparently anticipated difficulties when, in his address to the convention, he told his rabbinical colleagues that one man "did not make an organisation."

The feelings of many of the delegates probably paralleled those of the now executive vice-president of the CCAR, Rabbi Joseph Glazer, who while being a strong believer in the World Jewish Congress, is said to have felt that to join now would be misinterpreted as an endorsement of some of Dr Goldmann's recent activities and pronouncements.

As expected, the CCAR left untouched, at least for another year, the question of Liberal rabbi-

### 'Joint' spends millions

From our Correspondent  
New York

The American Joint Distribution Committee helped more than 300,000 Jews to 25 countries last year at a cost of some \$23 million (about £10 million).

Announcing this here, Mr Samuel L. Hagar, the "Joint's" executive vice-chairman, said that 30 per cent of its budget had been spent in Israel.

### MP refuses to resign

From our Correspondent  
Salisbury

If Mr Theo Ellison, MP for Salisbury Central, does not resign by the time the Rhodesian Parliament reassembles this month, it may record the first expulsion of a member in its 48-year history.

Pressure is mounting on Mr Ellison to resign, but he has told the press that he does not intend to do so although he withdrew from the Rhodesian Front caucus after an interview with Mr Ian Smith, the Prime Minister.

Mr Ellison recently lost a High Court appeal on 18 out of 10 counts arising from the sales tax returns of the engineering company of which he is managing director. The court cut a fine of £457 to £434 but a six-month jail sentence was not reduced.

Under the Rhodesian Constitution an MP is automatically removed if sentenced to six months or more in jail. Mr Ellison has said that he will not resign because he was convicted as a business director and not in his personal capacity.

Action may be taken under another section of the Constitution which provides for the expulsion or suspension of a member.

Mr Ellison, a founder-member of the Rhodesian Front and its forerunner, the Dominion Party, was elected in 1965. He is one of four Jewish representatives, three in the Lower House and the fourth in the Senate.

### Boost for Hebrew

From our Correspondent  
Buenos Aires

The first international conference on the teaching of the Hebrew language and culture in Latin American universities will be held at Rosario University in Argentina in August.

Seven universities which began offering Hebrew courses a few years ago are taking part. They are Rosario, Cordoba and Bahia Blanca Universities in Argentina; Rio de Janeiro and Sao Paulo Universities in Brazil; Santiago University in Chile; and Montevideo University in Uruguay.

Professor Abraham Blejer, of Rosario University, is president of the conference committee. Rosario University is sponsoring the conference.

### Nazi crimes ignored

From our Correspondent

Textbooks in use in public schools in Canada's Ontario province do not adequately mention the most atrocious chapters in the history of mankind—the treatment of Jews and minorities.

This is one of the findings of a three-year survey by the Ontario Institute for Studies in Education. The findings are in its report to the provincial Rights Commission.

The writers stated: "It is troubling that this has not even mentioned in many textbooks in many other countries."

They added: "On the texts mention only Jews and the Holocaust. The treatment of other persecuted groups and about the total number of Jews who died in the Holocaust is not mentioned in the texts."

"Above all there is a failure to indicate to the texts that the gas chambers of such concentration camps as Dachau, Auschwitz and Treblinka were the outcome of Nazi persecution of minorities in the extreme conclusion."

### Shchita fees again

From our Correspondent

Shchita fees charged by the United Synagogue went up 10p (Thursday). The increase is half a new penny and one-fortieth of a penny per pound for meat.

Shchita fees are levied on the meat which is taken to the abattoir for slaughter.

Rabbi Marvin Teitelbaum, of the United Synagogue, said that it is "extremely difficult" to impose the shchita fee which will ultimately be passed on to the consumer. He hopes, however, that the retail trade will absorb the charges without passing them on to the consumer.

Shchita fees, which in 1970 were £125,000 to the board, increased exactly a year ago, £125,000 to the board. During the same period the board incurred £125,000 in shchita fees. The board now stands at 8p per lb (formerly 7p) and 14p per lb (formerly 12.5p).

## HOME NEWS

### Synagogue to flout barmitzvah rules

Jewish Chronicle Reporter

Lightening of barmitzvah tests adopted by the United Synagogue is likely to hit the smaller congregations particularly in the view expressed this week by some of them.

The United Synagogue council last week on the ground that the district synagogues were not adequately represented by their warden told the new regulations to the Orthodox congregations.

"We are fighting to bring young couples closer to the Orthodox movement, but these regulations will not help us," she asserted.

Parents who were not sufficiently interested in Orthodox Judaism to send their sons to Hebrew classes for four years might opt out and seek a barmitzvah ceremony in a Reform synagogue, Mrs Levinson added.

Response from parents in larger synagogues has been more favourable, though not without misgivings. Mr Moshe Levy, chairman of the Stamford parents' association, said that he was very much against the new rules on the ground that they "contradicted Judaism."

"Every boy has the right to a barmitzvah, regardless of his attendance at Hebrew classes or of passing examinations," he said. He thought that the US should encourage rather than demand attendance at religion classes.

### Feeling of apathy

Mr Arnold Wilson, of the Hill Hill Synagogue, admitted that there was a "terrible feeling of apathy among younger parents" in North-West London. But he considered that the new barmitzvah regulations by themselves would not make people leave the United Synagogue.

The chairman of the Hill Hill Synagogue education committee, Mr M. Weinberg, expressed strong support for the new regulations. Only a minority of parents, he believed, would be put off by the requirement of four years' Hebrew class attendance for their boys.



Baroness Lee of Ashford (the former Miss Jennie Lee) speaking at Sunday at a meeting held by the New Liberal Jewish Congregation at the Europa Hotel, which raised £8,000 for the JPA. Mr Eric Moonman, chairman of the synagogue's Israel committee, is on the right

### Progressives dispute Deputies' optimism

Jewish Chronicle Reporter

An optimistic statement this week by hon. officers of the Board of Deputies has forecast agreement "within the very near future" on the two-year-old controversy over the constitutional status of the Progressive religious authorities. The Reform and Liberal groups on the board believe, however, that this can be achieved only if Clause 43 of its constitution, defining the religious authorities, is amended on the lines of the formula agreed with the board's leaders exactly a month ago.

This formula—the fourth since negotiations began 30 months ago—provides that the "respective religious leaders" of the Reform and Liberal congregations should be consulted on all religious matters concerning them.

It has so far not been accepted by the Orthodox, despite two meetings with leaders of the board, who had pledged to seek an agreed acceptance of the formula.

On Tuesday, the board's hon. officers stated that "in accordance with their understanding given to the board, further meetings have been held with both groups (the Progressives and the Orthodox) in regard to the proposed amendment."

### Huge overdraft for college

By a Correspondent

An accumulated overdraft of £41,012 will be the situation facing the new principal of Jews' College, Rabbi Dr Nachum Rabinovitch, who he attends his first speech day and annual meeting in London on Sunday.

The accounts and treasurer's statement circulated in advance of the meeting show that the excess of expenditure over income for the year to last September was £21,818.

The accumulated deficit must be met against the college's assets. Apart from the college building and principal's residence, these consist of investments valued at £68,472 as at last September.

With increasing costs, the appointment of a new principal and other much-needed staff—and not forgetting the escalating cost of debt servicing—these assets could soon be overtaken by the overdraft.

### GIs in demand

Jewish Chronicle Reporter

Soon after the Jewish Chronicle went on sale last week, telephone calls were received from many Jewish girls anxious to meet American Jewish grooms in Britain.

Several girls stated that they wished to write to the editor and asked for the name of the page in which the Jewish Chronicle, Captain Chaim Scheritz, has his office.

Last week's report highlighted the fact that a large number of Jewish girls, because they have drifted away from Judaism or from the Jewish community,

### Amias hits out at colleagues

By a Correspondent

Orthodox ministers in and around Edgware were strongly criticised by a colleague, the Rev Sam Amias, last Sabbath morning. Speaking from the pulpit of the Edgware Synagogue, Mr Amias claimed that almost all the local Orthodox ministers had stayed away from a protest meeting about Soviet Jewry the previous week because it was held at the premises of a Reform synagogue.

The one exception, however, was Rabbi A. Untermyer, of Barchinam and Elstree.

Mr Amias said he understood that his colleagues had called a meeting—in which he was not invited—to discuss what action to take. He was convinced that, as a result of the meeting, it was decided to boycott the Soviet Jewry protest meeting.

Two MPs, Mr John Goss and Mr Greville Janner, were the main speakers at the meeting. Mr Amias and Rabbi Michael Leigh, minister of the Edgware Reform Synagogue, also spoke.

Rabbi A. S. Chaitowitz, of Stanmore, stated that it was "none of your business" when asked by the "JC" whether he had discussed the matter with any of his colleagues.

The Rev S. P. Cutler, of Mill Hill, said that he had declined the invitation as he had never been in a Reform synagogue before and had repeatedly preached against the movement.

### Homa attack on 'JC'

A scathing attack on the Jewish Chronicle for "losing an opportunity of denigrating Orthodoxy and propagating Reform" was made on Sunday by Dr Bernard Homa.

Speaking at the annual prize distribution of the London Board of Jewish Religious Education, he criticised the "JC" on two counts. First, because an "Ask the Rabbi" reply some months ago had considered the New English Bible acceptable to Jews, and, secondly, because of the paper's attitude towards shchita.

On shchita, he said: "Last week the 'JC' sunk to new depths in 'Ben Azai'. In its eagerness to espouse the cause of the Liberals, it even disparages the practice of shchita by casting doubts on the very strong case that exists for its defence."

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## Rabbi wanted less time for study

From our Correspondent  
Manchester

An accusation that the former headmaster of the Whitefield Hebrew classes fought for less time to be given to study in defiance of the Manchester Central Board for Hebrew Education was made last week.

Speaking at the annual meeting of the board held at Eimanul Raffles House, Dr Judah Slotki, the board's director of education,

alleged that the headmaster, Rabbi Dr Simon Herman (who resigned last April), had advocated that the children attend the classes four times a week instead of five. "When the board demanded more education he fought for less. When the board demanded more time for study he fought for less," Dr Slotki said.

Speaking to the Jewish Chronicle later, Dr Slotki said that the headmaster saw fit to release "misleading press reports" about leaving their employment and making out that he had had a "difference of opinion on matters of fundamental policy."

Admitting he had advocated that the children should attend classes one night less, Dr Herman told the Jewish Chronicle that from his 25 years' experience in Jewish education he felt that that would be better as no one occupies the attendance at the classes was as low as 20 per cent of the roll. "If the children were given one night off they would be more likely to attend regularly and there would be more continuity in their education," he said.

The Central Hebrew Education Board's 50th anniversary appeal "never reached the target by any stretch of the imagination," said the chairman, Mr Morris Bartle, at last week's annual meeting.

"It is all the more difficult to swallow when we consider that four people were generous enough to give £12,000 towards the £18,000 raised," said Mr Bartle. The board's deficit for the year was £4,287. Mr Joseph Nathan, joint treasurer, reported.

### El Al party

El Al, Israel's national airline, gave a reception at the CWS banking rooms in Manchester last week to introduce Mr Arieh Friedman, the company's new Manchester representative, to the local community.

The Lord Mayor of Manchester was among the gathering which included several leaders of Jewish and Zionist societies as well as travel agents and representatives of commercial organisations. Also present was Mr M. Turel, El Al's UK director.

## New reader for Birmingham



## Welfare centre opens in Leeds

High praise for the Leeds Jewish Welfare Board came from Councillor Mrs Peggy White, chairman of the Leeds City Social

## Rabbi defends sex shops

From our Correspondent  
Southend

"A sex shop has as much right to exist as a sweet shop," said Rabbi Roger Pavey, minister of the Southend Progressive Synagogue, last week.

Rabbi Pavey was speaking in defence of Mr Arnold Kimber, whose purveyance of sexual aids has been attacked by local residents. He said the critics were suffering from "Victorian hang-ups."

Speaking of the local town council's policy of censoring allegedly obscene films, Rabbi Pavey said, "This is a complete infringement of public freedom. It is not up to the council to stop people seeing pieces of a film that can be shown just outside the borough."

## Newcastle's new flatlets

From our Correspondent

A block of purpose-built flatlets for elderly and lonely members of the community was officially declared open in Newcastle on Sunday. Among a distinguished gathering at the ceremony were the Lord Mayor and Lady Mayoress of Newcastle.

The president of the Newcastle Jewish Housing Association, Mr Philip Cussins, unveiled a plaque to commemorate the historic event. A service of dedication was conducted by Rabbi S. P. Toporoff, Rabbi S. Silberberg and the Rev L. Wyatt.

### Five presidents

The inaugural meeting of the Newcastle Council of Christians and Jews was held at the civic centre last week, when the Lord Mayor, Ald Mrs M. Graham, presided and accepted the position of patron.

Following an address by the Rev W. W. Simpson, the general secretary of the Council of Christians and Jews, five joint presidents were elected: the Bishop of Newcastle, the Catholic Bishop of Newcastle and Hexham, Mr William Scott, chairman of the local Free Church Federal Council, Rabbi S. P. Toporoff and Rabbi S. Silberberg.

## Israeli ship at Brighton

From our Correspondent

For the first time an Israeli merchant ship docked last week at Shoreham harbour, Brighton, for five days. The vessel was the Hanna from Haifa with a crew of 24, mostly sabras.

When the Israeli flag was spotted word soon got around the local Jewish community and a rather lovely crew were pleasantly surprised when members of Brighton and Hove AJEX went aboard to welcome them. The following evening the crew invited AJEX members to a party and entertained them in true Israeli style.

Before the Hanna's crew made contact with the Jewish community the harbour chaplain, the Rev Brian Hackshall, had arranged a "get-together" for the captain and the crew at The Flying Angel—the Mission to Seamen's house in Hove.

### Leicester bazaar

From our Correspondent

A record 2800 was raised for the Jerusalem Baby Home at the annual bazaar, organised by Leicester Wizo. It was opened by Mr and Mrs Mac Gohsmith last week.

## News from other centres

### Belfast

Mr David Cohen of Belfast, has been elected president of the Northern Ireland Jewish Union. He has represented Ireland in international bridge contests more than 70 times.

### Cardiff

To mark their golden wedding Mr and Mrs George Leigh, together with their children and grandchildren, have endowed a furnished room at the Cardiff Jewish Home for the Aged, Pedylen.

### Dublin

The Huddah Zionist Group raised £600 at an exhibition of Dr Rose Lourie's hand-made pottery held at the home in Dublin of Mrs T. Prescott.

### Hull

A coffee morning held at the home in Hull of Mrs B. Daniels raised £24 for Magen David Adom.

### Middlesbrough

A garden party held by the Middlesbrough Ladies' Zionist Society at the home of Mr and Mrs J. H. Bloom raised £170. The opener was Mrs E. S. Bloom.

### Norwich

A supper party held in the Norwich communal hall and arranged by the ladies' society raised £80 for the funds of the Norwich Synagogue.

### Nottingham

Mrs J. Black and Mrs P. Press gave a coffee morning in aid of the Nottingham Norwood Orphan Aid Society. Held at the home of Mrs Black, the event raised £55.

### Portsmouth

A social and dance in aid of the proposed new Portsmouth Jewish community centre raised £94.

### Reading

The Reading Synagogue guild entertained a party of 100 and concert last week.

### St Annes

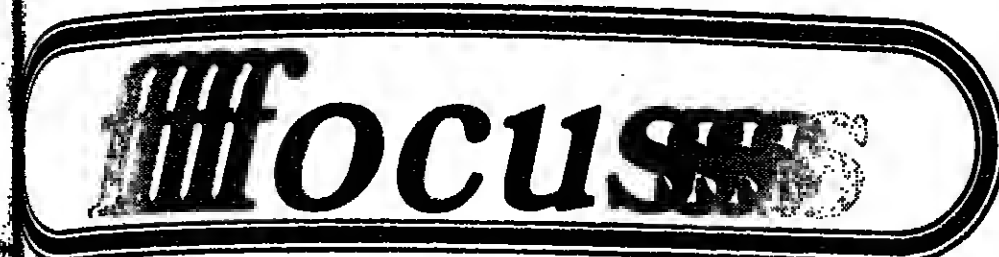
The St Annes Reformers' annual dinner and dance was held at the Victoria Hall, Blackpool, and 280 was the building fund.

### Sheffield

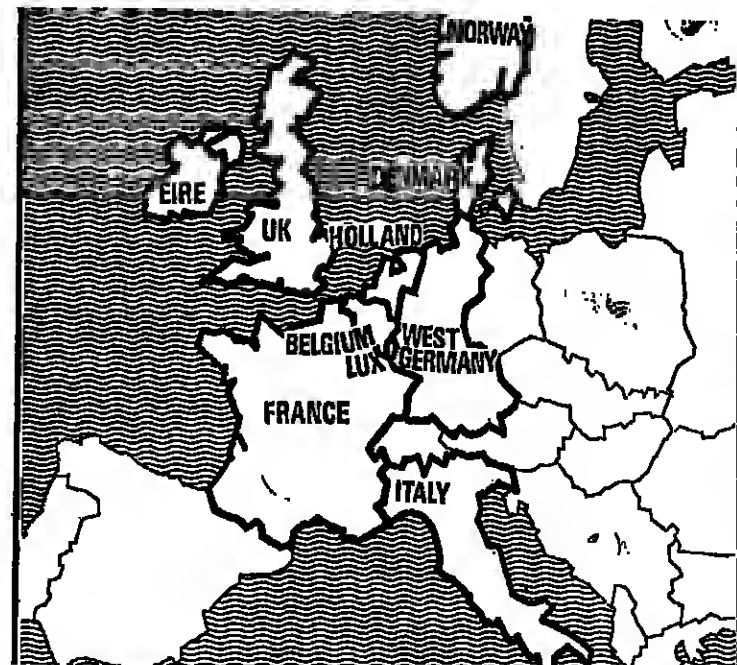
The first grove in the Memorial Forest in Sheffield, in the name of the late Dr. Bonny, was planted by the Jewish community and the local Council.

### Southport

A 50 per cent increase in the number of members of the Southport Jewish community was reported at the annual meeting.



# Israel and the new Europe



The enlarged European Common Market of "the Ten," with upwards of 250 million people, will offer great trading opportunities for Israel—if she can break the tariff barriers.

### No demonstration

There is to be no anti-Israel demonstration against the Young Synagogue, the grad children's drama group are appearing in Leeds as a spokesman for the Soviet Jewish Committee there would definitely organise a demonstration against the community's part in any unofficial relations.

## Coventry honoured

From our Correspondent

The first annual prize for the Coventry Rotary Club was presented to a citizen of Coventry who made an outstanding contribution to the city was made on the 10th anniversary of the Coventry Hebrew Congregation.

The award, a silver cup, was presented by the city council to a member of the Coventry Hebrew Congregation, who was an official luncheon speaker at the city council house.

Mr Hyam, who is 82, was born in Liverpool, but he moved to Coventry shortly before the break of the Second World War. Throughout that period he has been one of the mainstays of the local congregation. For 12 years he has been chairman of the Coventry and District Jewish Blood Donors' Association and he also serves on several civic committees.

He retired from employment as a labour manager and firm of building contractors in 1970, when he was 68.

Western Europe fall into six categories—diamonds, chemicals and fertilisers, petroleum products, metal ore and semis, textiles and clothing and citrus—of which only the last two are affected to any great extent by tariffs.

Britain's tariffs on textiles are higher than those of the Community and she grants some preference to Commonwealth suppliers as against Israel. On balance therefore, Israel's exports of textiles should receive some real if limited benefit if Britain enters the EEC.

The citrus sector accounts for 35 per cent of Israel's exports to the Six and 55 per cent of exports to Britain. Far more oranges are consumed in the EEC than in Britain. Imports by the five (the Italians eat their own produce) are four times those by Britain, although the population is only two and a half times as great.

About 40 per cent of the Five's imports come from Spain, while Morocco supplies about 18 per cent.

Upper Berkeley Street, who might have felt ill at ease among what they considered to be the rascals upstairs of the board. It has enjoyed a sprinkling of rich and eminent men with access to the "corridors of power," who enabled it to perform a great many invaluable services for Jewish communities in different parts of the globe.

But all this is a thing of the past. The members of the AJA are no longer so eminent; the "corridors of power" are no longer so powerful; the occasions to intervene on behalf of overseas Jewish communities are no longer so numerous, and their effect not so telling.

The AJA is no longer even non-Zionist, and its outgoing President, Mr Harold Sebag-Montefiore, an effervescent, bright-eyed, young-looking barrister in his mid forties, recalls with pride that his ancestor Sir Moses was a Zionist pioneer.

The AJA administers endowments worth about £230,000 inherited from its earlier, more substantial days, disburses about £10,000 a year in scholarships to Jewish students here and abroad, and helps to support the Eveline de Rothschild School in Jerusalem and the Kadourie School in Bombay.

In the main, however, it is a meeting point for good men and true elder statesmen of the community, like Mr Robert Carvelho, Mr Ewen Montagu and others. Sir Alan Mocatta may attend an occasional council meeting, and so may Lord Cohen (of Walmer).

The range of experience is wide, the standard of debate high, and it is all amiable, courteous and genteel. Tea isn't served, but one feels it should be.

If the board may be spoken of as the House of Commons of the community, the AJA is the Lords.

attempted to stiffen the Balfour Declaration in 1917. The AJA has—the brief presidency of Mr Maurice Edelman notwithstanding—always been the stumbling ground of the older families, members of the Balfour Declaration in 1917.

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## COMMON MARKET ARGUMENT

As the momentum of Britain's march into EEC accelerates and the parliaments for and against entry redoubtably their persuasions, the question is being increasingly asked how enlargement of the Market will affect Israel's trade with "the Ten." Here, STANLEY HENIG, fervent marketer and former Labour MP for Lancaster, seeks to allay concern on behalf of Israel.

and Israel about 12 per cent. In fact, in Germany and the Benelux, Israel holds second place. During the 1960s Israel increased her share of the market despite tariff discrimination, an indication of the importance of harvest, taste and quality in determining sales.

The British market divides rather differently—Israel and Spain each hold 25 per cent and South Africa comes third with 20 per cent.

British entry will result in a myriad of tariff changes since the Community gives various rates of preference in different countries. After Britain joins the Common Market, the tariff on South African oranges will rise to 20 per cent, those on Spanish and Israeli to 12 per cent, while that on Moroccan will fall to 4 per cent and on Italian to nil. In practical terms the biggest price effect will be on a South African orange.

However, British housewives have never shown much liking for Moroccan or Italian oranges, so it is not very likely that they will gain much from the changes in tariff. For those times of the year when South African produce competes with Mediterranean, the former will certainly lose something and Israel should share some of the gain.

In the new, as in the old, Community the share of the market going to top quality produce is likely to increase. On balance then Israeli exports are unlikely to be adversely affected.

Of course, if we ever started eating as many oranges as the Continentals, the gains for Israel could be spectacular.

Similar considerations apply to other fresh fruit. During the 1960s Israel established herself as the major supplier of grapefruit to the EEC, and the potential is considerably greater.

The one part of the citrus sector which should occasion real concern in Israel is tinned fruit juice. This accounts for about 8 per cent of all

Israel's exports to Britain. The Community tariff, which Britain will have to adopt, is high in order to protect Italian and Belgian production.

Although Israel dominates the market for grapefruit juice, she will face severe difficulties in selling orange juice to the British market. Perhaps Israel will be able to persuade the enlarged Community that this question merits special consideration. Meanwhile the only possible remedy lies in improved marketing techniques.

The central economic argument for British entry into the Common Market is that it will enable the UK to share in the much faster economic growth of the Six. As that happens Britain will become a much better market for all her suppliers. Israel's difficulties in selling her goods in the early 1960s coincided with the gradual establishment of the Common Market. Once established, it has been an increasingly good customer for her.

Finally, some political considerations. Under provision from France the EEC has begun to talk about common political attitudes towards the Near East. While France has her own motivations, Israel has her friends among the countries of the existing Community, and any agreed policy will be a compromise.

However, the advantage to Middle East and world peace of an active role by Europe in the area cannot be gainsaid. The USA has been a good friend to Israel, but total reliance on a single outside power is not healthy. In any event a straight confrontation between the two super-powers in the Mediterranean carries serious implications for all countries in the area.

A Europe economically and politically strong enough to involve itself in regional problems is bound to be beneficial to Israel, whose longer term interests are for peace and security rather than spoils

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TO HEAR  
**MR. HARRY HURWITZ**

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### THE ZIONIST ACTIONS COMMITTEE MEETING IN JERUSALEM

HENDON SYNAGOGUE HALL, Raleigh Close, London, N.W.4

**SUNDAY, JULY 4, at 8.15 p.m.**

NO APPEAL

### SECOND ANNOUNCEMENT

The British Council of the Shaarei Zedek Hospital, Jerusalem  
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### LADIES' COMMITTEE RAFFLE

Due to the postal strike the date of the draw has been postponed until Monday, 12th July, 1971.

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Celebrity picnic at 3 p.m.

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Have an enjoyable afternoon and also

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## focus IN PROFILE

### Enthusiast for children's welfare

Coral Samuel has recently taken over the presidency of the Allre Model Nursery and Club following the resignation of Mrs James do Rothschild. Mrs Samuel has worked for the Stoney Settlement, of which the nursery is a part, for over twelve years, first helping with Meals on Wheels. She is also chairman of the Union of Jewish Women.

Mrs Samuel is not merely a nominal leader of the two organisations but virtually a full-time worker for both. She is quite prepared to perform the most mundane tasks herself in order to have a realistic appreciation of the work that has to be done.

At the moment she is very excited about the work being done at the Stoney Settlement. Plans for the building of a community centre in the train and the nursery itself has just been taken over by the ILEA which has agreed to its being run in the school holidays as well as in term time. It is the first time that the authority has run such a scheme and she feels that this is a great achievement.

Mrs Samuel's main interest is in children. She is a manager of a primary school in Hampshire and also played a large part in the development of the Westminster Society for handicapped children. She became chairman of the society at its formation when it housed a mere six children in its Paddington home. Now the home cares for 40 children and is still expanding.



It is successes such as these that make Mrs Samuel feel that her work is really worthwhile. On the other hand she realises that administrative expertise is essential in her work.

She gives much of the credit for her work to her husband, Basil Samuel, whose help has been indispensable, both for the charitable trust he gave her for her work and for his interest and encouragement which have been unfailing.

Mrs Samuel has been involved with communal work for a relatively short time. She married early

and spent the first year of her marriage looking after children, Lynn and Peter, very strongly that a commitment is to be made.

Basil Samuel is her secretary and she has brought up young daughters as her own. She is delighted that her children have caught her enthusiasm for social work.

That even now they get pleasure from working with children at the nursery is a testament to the fact that they are as long as they were

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## Festivals in Israel

If you are visiting Israel in July or August you can participate in festivals at Asd. They will take place on July 20 and 21 and on August 10 and 11, the central theme of the festivals being the development of this Negev. Activities include performances by leading Israeli singers and dancers, a folk-fair programme, community dancing, campfires, climb to the top of Masada (the less adventurous can go by cable car), visit to Ein Gedi and the Dead Sea Works, swim in the Dead Sea, and a visit to Beersheba's Beduin market where camel-riding will take place.

Theatre-going in Israel has always been a problem for most tourists because of the language barrier. English-speaking tourists visiting the Habimah, Israel's national theatre company, will find the harrier has been removed through the installation of a simultaneous translation system and a pocket-sized electronic device. The system will soon be extended to other Israeli theatres.

A big choice of package holidays in Spain, the island resorts of Majorca and the Canaries, the French Riviera and Portugal's Algarve are detailed in Israel's winter sunshine brochures. In keeping with the new trend, Asd has a number of low-rate week-end inclusive tours, the cheapest being £15 for four days, £16 for five (both bed and breakfast). In the general programme all the leading hotels are offered, including the kosher De Mar at Illetes, Majorca.

## Far East tours

British tourists are now eligible for winter holidays in the Far East at prices formerly enjoyed only by the Swiss, Germans and French. Known, international tour operators, have announced the introduction of 17-day, all-in tours of Ceylon and Thailand with first-class hotel accommodation for £178. Other 17-day routes are Singapore, £245; Tokyo, £248; Sydney, £299. Burma, Bali and Malaysia are also included in the scheme. Flights are by Caledonian/BA Boeings.

A special fare reduction of 20 per cent is being offered by CP Ships (Canadian Pacific) to passengers sailing in the Empress of Canada on her voyage from Southampton to New York on December 14. The Empress begins her Caribbean cruise season from New York on December 22 and passengers from Britain can use the ship as a New York base for two days if they join the Caribbean Christmas cruise. They return home from New York by air.

JWB Travel, a retail travel agency sponsored by the Jewish Welfare Board, has been formally launched. It aims of providing a world-wide travel service. Profits will go to the Welfare Board.

The Hotel San Francisco at Lido di Jesolo, which for several years offered a kosher cuisine, is no longer kosher.

## Portugal

Continued from previous page  
and Queluz, reminiscent of Versailles.

Sintra, an easy drive from Lisbon through avenues of fragrant eucalyptus trees and winding roads flanked by beautiful gardens and Moorish remains, is noted for its famous Pena Palace and eighteenth-century Moorish castle. This was once Byron country. After staying there for some time he said: "This is living in paradise." Few who visit Sintra will disagree.

BEA and TAP have regular flights from London to Lisbon and a number of Varig and Caledonian/BA aircraft call at the Portuguese capital en route to other countries. TAP and BEA have services to the Algarve. Southern Ferries operates a passenger and car-ferry service between Southampton and Lisbon. Inclusive tours are offered by most travel agents of reasonable rates. Villa packages, notably in the Algarve, are excellent value and particularly suitable for families.



Mr. Ray Gunter, MP (right), with his hosts, Mr. and Mrs. E. G. the annual dinner and ball of the South London JNF Committee. raised £3,000

## Around London

The next house to be built at the Hadassah Children's Village in Israel is to be named after Mrs. Amalia Jakobovits, wife of the Chief Rabbi, it was announced at an "at home" given by Dr. and Mrs. Jakobovits at their St. John's Wood residence. The speakers included Mrs. Samuel Boxer (chairman of the Friends' committee of the village), the Chief Rabbi, Mrs. Robert Cramer (first matriarch of Hadassah), and Mrs. Lillie Myer, general secretary of the Children and Youth Aliyah Committee for Great Britain. The Youth Aliyah film, "With these children" was shown.

The Lubovitch women's group held a series of talks on the needs and care of young children, given by Mrs. Lena Baum, a lecturer in child development at the North London College for Further Education. About fifty women attended each meeting.

A Magen David Adom ambulance was dedicated to the memory of Mr. and Mrs. Alexander Solomons at the West End Great Synagogue. The service was conducted by Rabbi M. A. Lew assisted by the Rev. C. Gruniewicz.

The comparative social problems of Israel and Britain was the theme of a meeting of the Kensington and Chelsea Anglo-Israel Friendship

The Hendon group of Women's Org. ran a day which they raised £250

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## book reviews

### propaganda exercises

TERENCE PRITTE

TO CONQUEST. Edited by Walid Kheidi. Institute of Palestine Studies, Beirut. \$12. EAST. Edited by Michael Adams. Anthony Blond, £8.

"Handbook" on a factual and objective plane. He has succeeded over the whole field of the Middle East, with the one exception of the Arab-Israeli dispute. Odd statements creep into various chapters: the Arab minority in all territories occupied by Israel would, we are told, become a majority within a decade—something beyond the capacity of even the buoyant Arab birth-rate. The Egyptian press is "the most advanced in the Middle East."

The choice of Jewish authors is selective, and the Jews of the diaspora will hardly be cheered by Mr. Barak Litvinoff's message: "Jewish identity is also fading in the world today. But always some are left to dream the ancient dream. . . . It remains to be seen

whether the re-establishment of the Jewish State after 2,000 years will bring about the complete disappearance of all who have denied themselves participation in it, or have been deeded it by others." That, obviously, was not the purpose of re-establishing a Jewish State; nor is there any reason why it should happen. It could be argued that the new Judaism, Israel and diaspora, will provide just the right basis for Jewish survival, and achievement in survival.

The big blot in this "handbook" on the Middle East is the chapter on "The Palestine Problem"—the only chapter dealing with the one basic Middle East dispute. It is written by Henry Cohen and is a frenetically biased and propagandistic contribution.

Stonley Morison (right), one of the world's leading typographical experts, discusses a Hebrew exhibit at a printing exhibition. From "Sunday Morning—His typographic achievement," by James Moran (Lund Humphries, 25.25)

## The road to Zion

C. WITTON-DAVIES

PILGRIMS TO THE HOLY LAND. By Teddy Kollek and Moshe Pearlman. Weidenfeld & Nicolson. £4.50.

Here is another fascinatingly written and lavishly illustrated publication on the Holy Land. These authors have combined before in "Jerusalem: A History of Forty Centuries" (1968). However, Mayor Kollek finds time in his busy life to write such excellent tomes is a marvel.

Probably the main literary burden in this co-partnership rests on the shoulders of Moshe Pearlman, but Kollek is on more than the title page. He is a vital personality, bubbling over with ideas, and clearly he has contributed much from his own vast experience and inexhaustible enthusiasm to this volume.

This title suggests the theme. Unlike the previous work of these same joint authors and another recent product of the same publisher, "History of the Holy Land" (1969), this book sets out primarily to tell the story of pilgrimage to the Holy Land throughout the ages. From before the time of Constantine the Great and his mother St. Helena, through the days of early Islamic conquerors to the Crusaders, the Saracens, the Mamelukes, the Turks and the British, a remarkable record unfolds itself.

Much of it has been recounted before, no doubt, but in many

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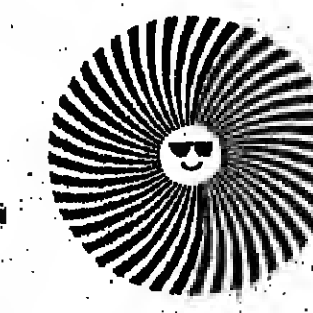
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# JEWISH CHRONICLE

JULY 2, 1971—TAMMUZ 9, 5751

## Rome and Jerusalem

IT SEEMS fairly clear that something like a campaign is being mounted by the Vatican with the purpose of securing the internationalisation of Jerusalem in the long term.

As long ago as the middle of March the semi-official Roman Catholic journal, *Osservatore Romano*, called for Jerusalem's internationalisation. The paper then warned against Israel's assumption of what it called *de facto* sovereignty over the whole of the city. Now the Pope has appealed for "a special statute guaranteed by a national legal safeguard." A statute of this kind, according to Pope Paul, would enable Jerusalem to become "a meeting place of concord, peace and faith."

The Vatican's interest in Jerusalem is absolutely understandable. The Christian holy places are a matter of deep concern to the head of the Roman Catholic Church. But the Israeli record of its administration of all holy places in Jerusalem has been impeccable, and a recent statement by American Protestant theologians confirmed that Israel has protected Christian places and people with scrupulous care. She has guaranteed freedom of worship and something which Jordan failed to do from 1948 to 1967 complete freedom of access for everyone to all holy places. This has been done by reunifying Jerusalem and by instituting a policy of open frontiers which has enabled Christian or Moslem Arabs to enter territories

occupied by Israel, including Jerusalem.

The Vatican is right to want Jerusalem to become a meeting place for those who wish to worship there. It unfortunately misses the point that this is exactly what Jerusalem, under Israel's administration, has already become.

In the past the Vatican has been somewhat ambivalent about its relationship with Israel. It naturally has concern for the Catholic communities in the Moslem world and it may have been affected, too, by the desire to achieve terms of co-existence with Soviet Communism. Whatever the reasons, the change from this ambivalence to a more positive approach to Israel could do much to contribute to the peace of the Middle East which all men of goodwill desire.

A statute guaranteeing freedom of worship and asserting the vital interest in Jerusalem of the three religions, Moslem, Christian and Jewish, is something which Israel can readily support. But the Vatican must know that the internationalisation proposal is not a serious political prospect and that it will be regarded by many as merely the provision of another stick which can be used by Israel's opponents. It is significant that the reaction of the Council for the Advancement of Arab-British Understanding to the Vatican's proposal has been to praise it and at the same time treat it as a basis for world action against Israel. This is not the way in which the complex problems of Jerusalem

will be solved and the Vatican as a politically realistic institution ought to be aware of the fact.

## Yemeni secretary

The enlarged Israel Labour Party, having gone through a series of makeshift arrangements since it was formed by the merger of three parties after the Six-Day War, has at last found in Israel Yeshayahu a secretary-general likely to give stability to that office. His two best-known characteristics are that he represents the party machine and that he hails from the Yemen. As secretary-general, even though his position will not be comparable with that of Mrs. Meir or Mr. Sopl in their day, he will exert power over the whole Labour Party scene, which is very nearly coterminous with Israeli life. One thing is certain and that is that he was appointed for his qualities: the fact that he is an Oriental Jew was not the reason for the choice. In that sense his election was not a matter of "giving something" to Oriental Jewry but represents the achievement of an Oriental Jew in Israel's highly competitive political life. Nevertheless it is a significant augury of things to come in a State which has so far been governed by an East European elite, while the majority of those governed have stemmed from Moslem lands. It indicates that in Israel's political life the sole criterion for success is ability and that communal origins are irrelevant.

## Useful gesture

The offer by the Israeli Government to compensate the Arabs of East Jerusalem for property which they have lost through expropriation is a timely and useful gesture. Although compensation is at present restricted to Arabs in East Jerusalem and those who are willing to return there in order to make their claims, it sets a precedent for further legislation to cover all Arabs whose property was lost to them as a result of the War of Independence in 1948-49. Predictably, the public Arab reaction

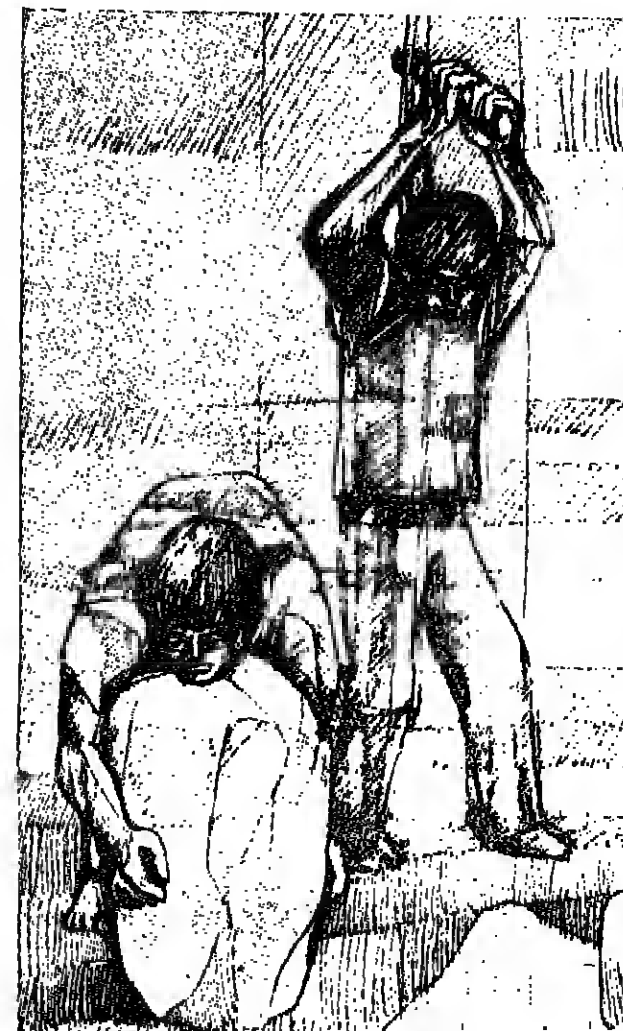
is one of criticism of the offer. It is by the Israeli Government on compensation offer. In fact, however, can be little doubt that Arab beneficiaries will make claims and that substantial sums will be involved. That payment will be made in instalments will have little attraction for elderly people or for those in great need. The signs are, however, that the Government of Israel will be prepared to make exceptions on a humanitarian basis to interpret the concept of compensation in as liberal a spirit as possible. For the time being it is to see how Israel can accept claims of citizens of Arab countries who are still considered themselves state of war with Israel. But by the present offer, made a decade of intent, the complete implementation of which can only be part of a settlement between Israel and her neighbours.

## Better classes in the literature of the Kibbutz

By Aharon Megged

The Chief Rabbi is attempting something about the declining standard of Jewish education in this country by requiring some Jewish education as a condition of being a barmitzvah full honours synagogue. The first scheme he proposed was rejected by the United Synagogue and his present modified proposal has aroused the ire of his parents. It is true that there is a list for many Jewish day schools, an alternative, a boy will be qualified if he regularly attends synagogues for at least four years. It does not seem to be an unreasonable requirement. In proceeding to plan, however, the United Synagogue should go further and ensure that the curriculum should be of the highest quality. It is not enough to have a thorough-going revision to make it relevant to the interests and needs of young Jewish people today. It is a major and progressive role in Jewish society—economically, politically and culturally—far beyond their local scope.

"Arodah," a wall mural at Haifa University by Gershon Kutsipol showing kibbutzniks clearing the land of rocks



her decision to leave the kvutza and join one of these communes.

In the new commune of road-builders everything is different. There is more liberty, more permissiveness, more joy. Hava works in the kitchen and serves the men who work in the stone quarry. She falls in love with Valodia, a strong, charming, gipsy-like man, a womaniser. She knows she will never be able to "tame" him, to tie him, to make him a family man. She therefore resolves to have a child by him. Her pregnancy is no secret in the commune, but everyone knows that it is his seed she has conceived—everyone, that is, except her ex-boyfriend, who comes to visit her from time to time.

A severe crisis befalls the commune: financial difficulties, deficit, accidents, disputes. Many members leave for the town, and those who stay are depressed. Hava alone is happy, nursing her pregnancy.

## A son is born

One evening, when the men come back from work, they find a notice on the dining hall wall announcing in big letters: "Good luck, a son was born to Hava." The whole atmosphere of despair and desolation changes immediately. Everyone is elated, eyes sparkle with joy, and to celebrate the event there is even a meat dinner.

On the eighth day, when Hava returns from hospital, the ceremony of circumcision is followed by a great feast of singing and dancing, as in the good old days. All troubles are forgotten, and a wave of joy sweeps the kibbutz, because the new-born child, the first child of the commune, belongs to all, to each and everyone—a child is born to us!

During the '30s and '40s the kibbutz form crystallised and stabilised. Besides fulfilling the pioneering tasks of settling the frontiers and the deserted regions, absorbing immigrants and defending the land while serving as bases for Haganah and Palmach units, the kibbutzim were occupied in building up their farms and their industry. More attention was devoted to the conveniences of the individual, the family and the community and to the management of the kibbutz as an economic, self-sufficient, profitable enterprise.

In the wake of these changes, a shift in attitudes takes place. The writer no longer feels the need to describe the factual details of kibbutz life or to glorify it. His eye turns to inner processes, complex and unique, especially to the complicated problem of relations between the individual and society.

In 1940, "Ephraim Goes Back to the Land" by Shmuel Yosef Agnon. Continued on next page

## PERSONAL OPINION

CHIEF RABBI UNTERMAN, questioned by the Israeli newspaper, *Yediot Aharonot*, about the problem of bastards in Israel, had a ready solution: "They may marry *gerim*."

It's a reply worthy of Marie Antoinette: "They cannot marry pure Jews? Let them marry impure ones."

Quite apart from the racist implications of his solution, it gives one a startling insight into the rabbinical attitudes to human relationships in general and marriage in particular. Israel's bastard problem was not raised as a vague hypothesis but arose out of the actual experience of human beings—two young Jews in love with, and anxious to marry, two young Jewesses. Such passion is not apparently recognised by rabbinical authority, and to Rabbi Unterman, their determination to stick to their particular choice seems to be an example of bloody-mindedness.

rabbi was established as long ago as 1957 under the presidency of Rabbi Israel Brodie.

The Liberal and Reform Synagogues—the so-called Progressives—were rather more tardy, but in 1967 they came together with their European counterparts to produce European Judaism, a quarterly cultural publication of outstanding merit, if un-English weight, and which I find particularly encouraging in organisations which have traditionally resisted the idea of Jews as an international brotherhood.

The group which will be most affected by it is the Sephardim. What is left of French Jewry is now largely of North African origin, and Sephardim (askan together will comprise something like a third of the European Jewish community. British Sephardim, however, are, I suspect, not all that keen to be taken together. The Sephardim of Europe are mostly immigrants and largely working class, and to their brethren here they may constitute not so much a challenge as an embarrassment.

The Anglo-Jewish Association has always been a predominantly Reformist organisation and its most famous names—and names are its main stock-in-trade—have always been either earnest progressives or cheerful agnostics. Yet the Aguda, a real estate element on the extreme right of the Board of Deputies, has always been content in the AJA.

Charles Spencer, a former secretary of the AJA, believes that this is because religion is rarely allowed to raise its ugly head at the AJA, but I think the main reason is social.

Agudists have always had a craving for respectability and acceptance. That they feel themselves to be elect in the sight of the Lord is not enough; they wish to be among the elect in the sight of man. At the Board of Deputies they find themselves among more Jews of one sort or another, so that there isn't much *yichus* to be gained there. At the AJA, however, they find themselves among English gentlemen.

Here there is respectability, and if religion should occasionally be debated it is of no matter, for no one expects the same level of religious attainment and belief among them that one expects among Jews. It also means that at the board the Aguds can relax and throw a fit: at the AJA they must, and do, remain on good behaviour.

The Guardian is seething with displeasure, as the Guardian usually does, especially where Israel is concerned. The occasion this time is a Knesset Bill to compensate East Jerusalem Arabs for property requisitioned in 1948. The annexation of East Jerusalem, huffed the Guardian, defies a UN ruling.

The annexation of the Old City by Jordan was also not in accordance with a UN ruling, but the difference is that Israel allows universal access to the Holy Places. Jordan did not, and whole sections of the Old City, Israel is trying to rebuild. One is prepared to grant the Guardian its conscience; one only wishes it was less selective.

## ASK THE RABBI

I see that a Southend rabbi refused to attend shiva for a person who was cremated. What is the reason?

Reform and Liberal congregations permit cremation. It is carried out in a reverential manner. Orthodoxy, however, is severely opposed to cremation for a number of reasons. (1) Cremation was a pagan practice in ancient times so that the memory of it still taints it. (2) Burial in the earth is a religious duty (*Deuteronomy 21, 23* as interpreted in *Sanhedrin 46b*). (3) It is forbidden to mutilate a corpse (*Hulin 11b*). (4) Cremation is said to contradict belief in the resurrection of the dead.

Some of these reasons are more convincing than others. The last, for instance, depends on a crude, literalist view of the resurrection of the dead. In any event it is certainly true that cremation is against Jewish law as Orthodoxy sees it. (For the vehement opposition to cremation in comparative recent response see the sources quoted by S. Braun: (*Sheorim Metzuyanim Ba-Holachah*, New York, 1952). What of shiva for a person who has been cremated? The only reason I can see for a refusal by a rabbi to attend such a shiva is that the cremated person is to be treated as a sinner who "separates himself from the congregation" of whom the Shulchan Aruch (*Yoreh Deah 345, 5*) rules that there is to be no shiva. But nowadays it is surely far-fetched to treat a person who wishes to be cremated as the kind of sinner to whom this applies.

they are sitting shiva would seem that the rabbi's mention has favoured the law. Is this interpretation of the law?

But it is not the law of column to give decisions. Individual cases are decided by rabbis who are not alone for reasons of professional etiquette but also because all the circumstances must be known before a ruling can be given.

How is it that where a man may marry his wife, he cannot marry his sister? The prohibition of a man marrying his sister is explicit in the Torah (Leviticus 18:12-13 and 20:17). There is no such prohibition in the case of a woman marrying her brother. Indeed, there are stories in the rabbinic literature to the effect that it is permissible for a woman to marry her brother.

However, in view of the research which has been done into the risks to the child from such marriages, there has been much recent discussion about whether rabbis ought to discourage such marriages of uncle and niece or of cousin and cousin.

Leo Jung in the *Yiddish Post* (New York, 1968) has written an essay on the subject. He says that the rabbis of the Second World War, who were very much aware of the risks to the child from such marriages, were very much aware of the risks to the child from such marriages, and were very much aware of the risks to the child from such marriages.

bring herself to express her feeling to him. Only when he leaves, and the train departs for the front line in Egypt, does she break down under the realisation that her life is lost because she lacks the courage to bring her truth into the light.

This melancholy story with a Chekhovian undertone is made up of half-sentences and many allent pauses. It expresses economically and clearly the sad, romantic atmosphere of those days, when the intimacy of the small kibbutz was wavering between great hopes and deep sufferings.

## Expectations

Other stories of that period describe, sometimes sentimentally, sometimes pathetically, the beginnings: the first ploughing of a field, the first digging of a well, the first burial of a comrade. They are all steeped in exaltation mingled with vague expectations of an unknown future.

At the beginning of the '20s the kibbutz form went through an acute change. A great wave of immigration came to the country following the Balfour Declaration. The immigrants were young people from Eastern Europe, inspired by the ideas of the Russian Revolution and Socialist Zionism.

Their ideal was to build the whole country as a large commune. This was in contrast to the earlier idea of small, selective communes based on intimate relations between the members, who had to know and trust each other to the extent of the most personal and intimate problems.

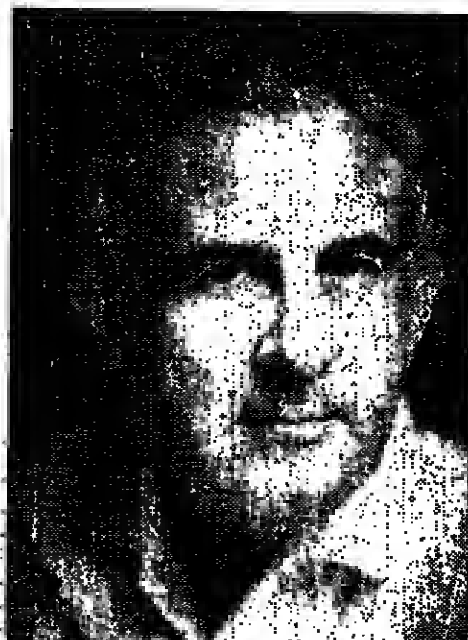
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JEWISH CHRONICLE BOOK AWARD 1970-71		



## Literature of the Kibbutz

continued from previous page



Henoah Bartov



Moshe Shamir

Alfalfa," by S. Yizhar, appeared and was immediately acclaimed as the outstanding artistic achievement of the young generation of writers. It aroused a wave of reaction throughout the kibbutz movement. The author, Palestinian-born, was the foremost innovator in Hebrew literature, with a distinctive style and pattern of his own; the "stream of consciousness," the "inner monologue," the unqualified poetic descriptions of the Palestinian landscape; the confrontation between the emigrant, rebellious individual and a demanding society. All those qualities as well as his rich language, derived from traditional sources and steeped in colloquial idiom, make his writing evocative, intriguing, exhilarating.

The fictional situation of "Ephraim Goes Back to Alfalfa" is simple: Ephraim, the man responsible for the alfalfa grown on the kibbutz farm, a good worker, an expert and old-timer in his field, announces his wish to leave the kibbutz and move to another branch of work. A general assembly of the kibbutz is summoned to discuss the matter. Almost all the members denounce him for his seemingly capricious wish and talk of obliging him to stay with the alfalfa. At the end of the discussion, Ephraim gives in and tells the assembly he will stay. There is a sigh of relief in the kibbutz: Jew and sense have triumphed over dissent.

The uniqueness of the story lies in the fact that the session of the general

assembly (where the whole action takes place), becomes a moral and ideological battlefield between one dissident, non-conformist individual and the rest of society.

On the one hand you have all the possible arguments—all so sensible and logical—against Ephraim: the duty of the member to society, the actual needs of the farm, etc. On the other hand we have Ephraim, who never says a word, and defends himself only in his thoughts, and his introspective explorations of his present and past. He disregards laws and rules, he revolts against restrictions imposed by others, he craves for the open spaces of complete freedom, and above all he hates accepted views and mediocrity.

The same motif, but in a light, come tone, appears in a story by Henoah Bartov, "Our Comrade Lahadim" (Lahadim, here a private name, means in Hebrew "Never-been" or "Nobody"). Lahadim returns to his kibbutz from the British Army at the end of the war. He brings with him some articles unheard of as private property: a record-player, records, expensive books, a whole stock of drinks.

The kibbutz is thrown into confusion. His room becomes a point of attraction to many members, especially females. Instead of attending the regular general assembly meetings, committee sessions, cultural activities, many go in the evenings to his room to drink, chat, listen to music, etc.

The devoted, zealous old-timers are outraged. Order has to be restored. "We have our own style of life," the kibbutz tells him, "and you can't invade it with an alien style." He succumbs.

In the late 1940s, on the eve of the War of Independence, two novels appeared which attracted much attention and at once became very popular and widely read: "He Walked in the Fields," by Moshe Shamir, and "Shadowless Land," by Yonatan Alexander Seneid.

"He Walked in the Fields" is drawn on a wide canvas and depicts the colourful range of characters and events in an established kibbutz at the time of the struggle against the British, and the social consolidation within.

## Conflict of generations

The backbone is a love story between Uri, a typical kibbutz-born boy, whose parents are among the founders of that deep-rooted kibbutz, and Mika, a newcomer, and a survivor of the Holocaust in Europe. But around this story, which ends tragically, as Uri is killed in a Palmach operation after Mika has become pregnant, a whole tapestry of kibbutz life evolves.

There are vivid, detailed descriptions of work in the vineyards, in the fields, in the workshops: a variety of characters, old and young, observed with considerable insight; family problems and educational problems; the conflict between the two generations, between fathers and sons; broken families, promiscuity, sexual relations; opposing ideological views and moral attitudes.

The newness of this absorbing novel is in its being the first realistic work of fiction where kibbutz life appears as an unquestionable entity, as if it were a solid, long-established pattern of life.

"Shadowless Land" is an epic chronological novel, a saga of a kibbutz settling in the wasteland of the Negev. The authors (a married couple, members of that kibbutz), tell the factual, heroic story of a small group of young men and women coming almost empty-handed to a wholly deserted land, to set up the first settlement south of Be'er-sheva.

It is a day-by-day chronicle, permeated with the feelings of loneliness, isolation; the desperate struggle for survival against the background of empty spaces; dryness; hot winds; thirst and hunger; casual attacks by wandering bandits and smugglers.

As in books about the conquest of the North Pole or Everest, the dramatic high tension is in the cruel encounter between man and nature, between man and ancient history. And the book ends with a description of a powerful, dramatic event: the flow of mighty rain water in the demmed wadi, coming from the distant mountains and filling up, with great noise, the newly built reservoir.

The War of Independence produced a rich vintage of stories, novels and plays concentrating on kibbutz life. It has to be remembered not only that most of the army commanders and most of the command fighters came from kibbutzim, but that most of the kibbutz settlements, situated as they were on the frontiers, were in the front line of the war.

Kibbutzim such as Negba, Yotvata, Degania, Kfar Etzion and others suffered heavy casualties and were partly destroyed in the fighting that crucial period marked the high moral qualities of the man: the solidarity, the courage, the self-sacrifice, the love of the land. All those qualities which had flourished in peacetime now stood under fire.

The anti-climax that came after the war, with the birth of the State, took over many of the tasks previously fulfilled by the kibbutz movement. The voluntary forms, gave way to the kinds of stories—stories that are treated on the psychological aspect of the individual in the kibbutz and re-evaluation of everyday life appears in the light of old ideas in the foundation of the kibbutz.

Are those ideals still alive? In great drama been realised? In a part of everyday experience? Perhaps it should be so and the kibbutz in his unsuitable attempts to buy context it is worth mentioning the writers, Nathan Shamir.

Shamir's protagonists are the "man" of the kibbutz, those who are any heroism, or rather those who heroism lies in their perseverance in humbly doing what is demanded of them. They are the bulk of society, the quiet majority, the rock on which kibbutz is built, and at the same time they stand in the shadows, as behind.

## Sympathy for the weak

Shamir's technique is to pick up an episode and by carefully examining components, by psychologically analysing into the minds of his characters, illuminate moral and ideological of the highest degree. Never settling to simple solutions, he depicts complicated human relationships.

Insoluble, with deep sympathy for the agonies of the weak, the author, by kibbutz life in the literature, by kibbutz members is far from uniform. It appears in various forms in some works praised, glorified, and in some others criticised, satirised.

But on the whole the kibbutz is a great nursery of the new Hebrew literature. As the only living entity in Utopia-in-the-making which favours to realise the great dream of humanity, of equality and brotherhood, it confronted writers with a complex of relationships and attitudes in a classless society, incompatible with other society.

Approaches to property, love, education, personal ambitions, competitiveness, greed, friendship, etc., take a different light in a kibbutz class society. It is no accident that the kibbutz, which for over 40 years has been the main pioneering settlement, defence, politics, struggle for independence, has been the main generator of Israeli literature.



Rural scene in the Sharon by Yonatan Seneid

## Stage Jews

By Charles Landstone

given an all-star performance at a special midnight matinee in aid of Arnold Wesker's Roundhouse scheme. On this occasion the part of Mrs D'Aquila was played, magnificently, by Fenella Fielding.

Two other Jewish characters in poor plays, which nevertheless had long runs, should be noted. "When Knights Were Bold" was a farcical melodrama, about an impoverished knight entertaining a house-party, among whom were a Jewish moneylender, Isaac Isaacson, and his daughter.

The play had a middle act in which host and guests were switched back to medieval days. The characters of the Jewish father and daughter, and the situations in which they found themselves, were cribbed straight out of "Ivanhoe," and it was, of course, the "Rowena" of the party who married her knight. The treatment of the Jewish characters was unreal, but typical of the period.

"The Passing of the Third Floor Back," by Jerome K. Jerome, was a morality play in which the "strange lodger" in the third floor back passed through a sordid boarding-house, reformed all the characters—bullies, rogues, harpists, ladies of the town.

One of the rogues was inevitably a Jewish bookmaker, Jack Samuels, who repented when "the visitor" bade him remember his great racial and religious heritage. The only redeeming feature of the play was the performance in the title part of Forbes Robertson, whose golden voice had to be heard to be believed.

I never saw Irving, who died in 1905 when I was fourteen. He spent the last five years of his life on tour, making only occasional forays into London.

I therefore never saw his famous performance in "The Bells," in which he played the Jew Malchus, which was pure Victorian melodrama; neither did I see his Shylock, though he gave one performance of "The Merchant of Venice" at a special matinee in London a few months before his death.

The Times described his performance, rather sarcastically, as having "the awful dignity of a major prophet."

I did, however, see the Shylock of Herbert Beerbohm Tree, who was the leading figure of the English stage in that decade and who was the hero of my boyhood and adolescence.

Whether or not Tree had Jewish blood in him has never been firmly established, but the actor's biographer concedes that "as the peculiar charm, courtliness, sensitivity and intelligence of a cultured Jew were united in Herbert Tree, it is possible that he inherited these racial characteristics from the staff side of his father's or mother's ancestry."

## Business is Business

Certainly, he revelled in Jewish parts, which he made grotesque and larger than life, but always wonderfully warm. His Svengali in "Tribby" produced in the Victorian era, was already famous, but the first time I saw him playing a specifically Jewish role was in "Business is Business," adapted from the French by Sydney Grundy.

The main character, a hard-relentless businessman, was not Jewish in the original French, but Tree insisted on Judaising it and he changed the name to faidre Izard.

He was a master of make-up, changing his personality with every character, and on the rise of the curtain it was always a question of "spot the knave." But he could not disguise his voice and only when he spoke was one certain of his identity.

He Fagin (and I presume Ron Moody has read all about it) was grotesque, diabolical, and fascinating: it was an apotheosis of the stage Jew. I was horrified by it, yet swept up in the glory of great acting.

And so we come to his Shylock. In a programme notes, a note of art—programme notes were works of art—described Shylock as neither a monster nor a martyr. Strangely enough his performance does not linger strongly in my memory, though I can remember all the background.

He revelled in detail and boasted that he had a Jewish friend with real water on the canal, an authentic synagogue,

Olivier—Shylock in an heroic mould



Moody's Fagin—a lovable rogue



Tree's Shylock—neither monster nor martyr

and real Jews singing the Kol Nidre! In those days there was, of course, no recording.

But side by side with Tree there was the despised "other theatre" of Granville Barker, with that "impossible man, Bernard Shaw, whose plays were quite unactable!"

I saw "The Doctor's Dilemma," which was first produced in 1906, and was both embarrassed and excited by the character of Dr Leo Schatzmacher, the polished physician. Here, for the first and practically only time during the first decade of the century, was a Jew who spoke and behaved like a rational being on the stage, and had caustic honest remarks to make, both about the Jew and about the Englishman.

Shaw, of course, was always in advance of his times, and it was another five years before we were to see a Jew who was a character and not a caricature.

In 1911, in "Bella Donna," a play adapted from a novel by Robert Hichens, we again had a Jewish doctor, a fashionable physician from Harley Street, who was actually the hero of the play.

He was portrayed by the very elegant society actor-manager, Sir George Alexander, who naturally would not have condescended to appear in any role which did not hold the centre of the stage. Dr Meyer Isaacson (although sensitive to anti-Jewish remarks) was the refined man of the world, able to cope with the unscrupulous society lady, whom he suspected of administering slow poison to her husband.

The interesting factor was that the character need not have been Jewish, but in making him Jewish both author and director accepted the fact that the Jew in civilised society had become a normality.

That civilised society, and the longest era of peace Europe had in the whole of its recorded history, was coming to an end. But before the storm burst in August, 1914, we had three plays which were to set a pattern for the future.

At Miss Horniman's repertory theatre

in Manchester—the launching board for Galsworthy, Stanley Houghton and many other famous dramatists—Herold Rubinstein wrote a witty and impudent contemporary comedy called "Consequences."

In this, a rabbinical student, wandering in Hyde Park, met an attractive suffragette talking on a platform—with "consequences" that can be imagined. The young English Jew was beginning to think and write about himself.

The other two plays, produced in the West End, were pictures of Jewish life in New York, the one written by an English Jew, the other by an East Side native.

## Potash and Perlmutter

Israel Zangwill's "The Melting Pot" presented the collision of the New World where all the races of the Old World were merged into one. For the first time on the English stage the whole Jewish problem was treated in a reasoned manner and presented in terms of exciting drama.

"Potash and Perlmutter," which was to run throughout the First World War in London, was a graphic rollicking portrait of the "greener" successfully adapting himself to life in America.

Its inherent Jewish humour, owing a little to the folklore of Sholem Aleichem and other Yiddish writers, captivated the London public—as it had already captured New York—and a whole new school of comedy-drama was inaugurated. During the subsequent decades it was to penetrate the yet unborn media of talking-films, radio and television.

Up till 1914, the Western Jew, living in a false security, had shrugged his shoulders at the picture of the "stage Jew," set in a framework of an unreal society. Starting with "The Melting Pot" the Jewish drama of the twentieth century would be tenses to match the eugenic of the times.

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# FOUR AMERICANS IN PARIS



Gertrude Stein



Bust of Leo Stein, by Mahonri Young

## A portrait of the Steins

In the New York season that has come to a close, the two most successful shows were one at the Museum of Modern Art, displaying oils, watercolors and drawings by Van Gogh; the other at the Museum of Modern Art, displaying paintings, drawings, prints and sculptures which had once been in the collection of the writer, Gertrude Stein (1874-1952) and her family.

For several months vast crowds of people paid admission to see these exhibitions. After travelling to the Museum of Art "Four Americans" he on view in the autumn in San Francisco, and then in Ottawa, Canada.

The Steins, sons of a wealthy American-Jewish family in the East, came to Paris before the First World War, and then anyone else in Paris to the group of avant-garde artists, including for lack of patronage. Their works which almost everyone considered outrageous because they either indulged in notions colorfully Henri Matisse, dubbed them "of the Wild Beasts", or disfigured natural forms into compositions of angular planes (Pablo Picasso's friends).

Michael Stein, Gertrude's brother and his wife, Sarah (née Stein), were particularly close to Matisse. She paid this tribute to Sarah: "She was more about my painting than I was."

Gertrude Stein, however, had the special affinity to the Cubists, Pablo and Juan Gris, both of whom she loved and even went so far as to assert that Cubism was "a purely Spanish invention," which only Americans could appreciate—without, of course, depicting it.

For a week there was open house—Michael Stein's residence on Rue de Fleurus, where Sarah directed the display.

Leo Stein, also Gertrude's brother, lectured to his guests about the acquisitions, while the apocryphal Gertrude watched the scene.

A frequent visitor to the salon of the Steins was the American artist, Max Weber, who first saw the drawings by Matisse and Picasso, and was struck by the "many cerebral ex-

pressions" that were set off in these works by the "many cerebral ex-

pressions" that were set off in these works by the "many cerebral ex-

pressions" that were set off in these works by the "many cerebral ex-

art-historical significance, they even acquired works that set their teeth on edge.

From the Salon l'Automne of 1905, Leo Stein bought "Woman with the Hat," though it had been so feared at the time that its maker, Matisse, did not dare put in more than one appearance at the exhibition hall, while his wife, who had sat for this rather unconventional portrait, never even went to the show.

Considering it at first "the nastiest smear of paint" he had ever seen, Leo eventually came to cherish it as "brilliant and powerful."

Gertrude Stein was even bolder than her brother, who accepted the early Cubists (of the "blue" and "rose" periods), but rejected Cubism for being an art of "invention" rather than "expression." While she bought many Cubist pictures, the celebrated oil portrait of herself was painted by her Spanish protégé just before he found the manner that came to be known as Cubist. Picasso was then 24, still unknown and living wretchedly.

Miss Stein was only 32, but her obese and ungainly figure made her look like a matron 20 years older. Patiently, she sat for the young artist 90 times, over a period of months. But when the work seemed finished, Picasso suddenly painted out the whole face, telling his assistant bluntly that, looking at her, he could not "see" her.

The faceless portrait remained in his studio, while the artist went home to Barcelona for a summer vacation. When he came back, he did not wait

by Alfred  
Werner

for Gertrude to return, but set about painting in the mask-like face, endowing it with somewhat Negroid features. He made her a gift of the canvas.

In her, also, often imitated style, she recorded Picasso's own comments: "He said everybody says she does not look like it but that does not make any difference, she will be said."

Among Miss Stein's numerous "discoveries" were also three young Jewish expatriates, the sculptors Jo Davidson and Jacques Lipchitz, and the Cubist painter, Louis Marcoussis (who later perished during the Nazi occupation of France).

Neither she, nor any of her relatives or friends (among the latter, the admirable "Cousin" sisters of Baltimore) spent much on any of the purchases, yet even a few francs were welcomed by a struggling artist—they meant for him, after a period of near-starvation, a few good meals and plenty of wine.

In the course of years, the original Stein collection was dispersed. But all of the works they once acquired have, luckily, been preserved, and all now rest in outstanding museums or major private collections.

Dr. Werner's most recent book is "Chagall: Watercolours and Gouaches."



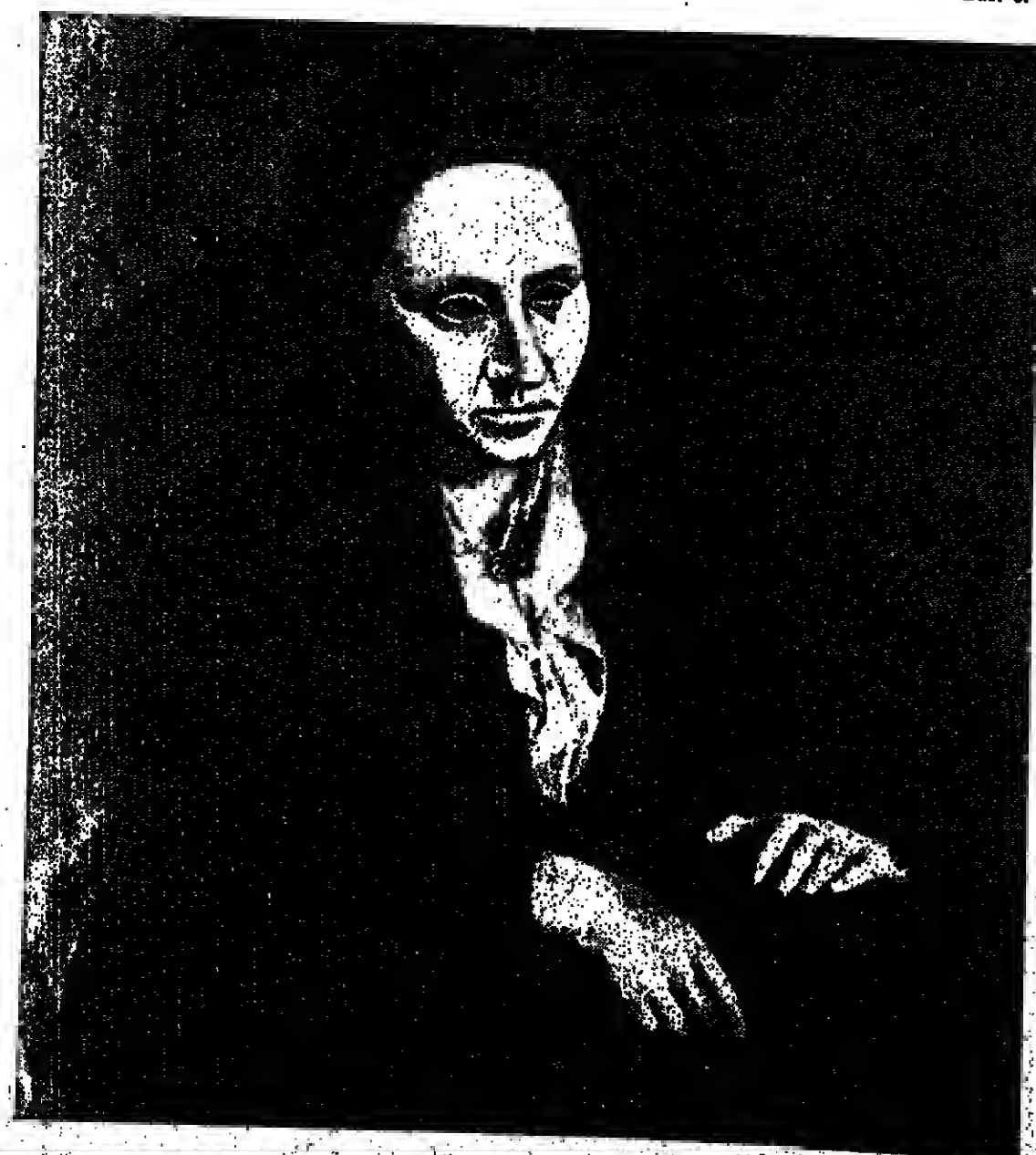
Apartment of Michael and Sarah Stein



Gertrude Stein  
by Jo Davidson (1903-1952)



Portrait of Michael Stein, by Matisse



Gertrude Stein, by Picasso



Portrait of Sarah Stein, by Matisse

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# Born to be free

by Konstantin Bazarov

The Russian poet, Osip Mandelstamm, was completely Jewish, but there is very little evidence of that in his work, despite its strong, though concealed, autobiographical content. The reasons may be sought both in his personality and in the nature of his art, closely related as it is to the city of Petersburg in which he grew up.

He was born in 1891 in the Warsaw ghetto, where his father was a leather merchant, but his family soon moved to the imperial capital. His parents seem to have regarded his poetry as sheer nonsense, at least according to a humorous account by Sorger Makovsky, editor of the elegant art journal, "Apollon," of how the poet's mother dragged the shy and highly embarrassed youth to the magazine's office for a showdown. In her amazement some of his poems were accepted and printed, though Makovsky probably exaggerated for the sake of his story the loud vulgarity of the leather-merchant's wife, who was herself a piano teacher and a woman of some culture.

Mandelstamm was small, frail, bird-like, and helpless in practical affairs, and his poetry may at first sight seem remote from life. His poetic career began at a time when literary taste was reacting against the mysticism and symbolism of the symbolists in favour of concrete imagery and concern with the visible world.

He was himself a classicist who regarded Greek poetry as a supreme model, and his own poetry marks a return to the tradition of classical

"Hope Against Hope," by Nadezhda Mandelstamm. Translated by Max Hayward. Collins, £3.15.

order; the title that he gave to his first collection in 1913, "Stone," epitomises the architectural quality of his verse, its solid structure, impersonal and slow-moving, conveying an impression of staidness and gravity.

This desire for stability and harmony led to one of his favourite themes, that of empire: not only the empires of classical antiquity, but of Russia's France, and of course the Russian Empire whose capital was the Petersburg which Mandelstamm loved and in which he had grown up.

## Flight from Judaism

His work is therefore in marked contrast with that of other Russian Jewish writers born to the 'nineties, such as Issak Babel, who came from the cosmopolitan southern port of Odessa and recorded its rich and colourful life in his stories. But Mandelstamm was in flight from what he called "Judeo chaos" to the classical order of his Hellenic view of the world, and his work centres not so much on reality as on history, culture and literature, so that his poetry has been criticised as a reflection of art rather than of life.

Yet it is really neither abstract nor impersonal, for Mandelstamm had a keen sense of history, and his overwhelming theme is that of a dialogue with time in general and his own time in particular. In "The Noise of Time," one of the prose works he wrote in the 1920s, he says that his aim is to speak not about himself but "to track down the age, the noise and growth of time."

Viktor Shklovsky has described him during the early revolutionary years in Petrograd, indifferent to both hunger



Osip Mandelstamm

and cold, and oblivious of his bleak surroundings, working at his poems like a splendid "fly of marble." By taking such a stance he could catch the feel of events, and his poem "The Aga" has been described as a "perhaps more concentratedly horrifying . . . evocation of the period of Civil War than any other."

"The age like a wolf-hound leaps at my shoulders, but I am no wolf in my blood," he says in another poem in which he longs to be able to hide from the tyranny and upheaval of a revolutionary age, "like a cap, up the sleeve of the worm fur-coat of the Siberian steppe."

But this shy, unworldly, apolitical man, far from being able to escape his age, had almost a genius for courting disaster and getting into scrapes. In the Crimea during the Civil War he was arrested by Wrangel's White Army, and his lifelong friend, the Jewish writer Ilya Ehrenburg, tells how they regarded him as a dangerous criminal who was pretending to be mad, because he kept banging on the door of his locked cell and saying "You've got to let me out, I wasn't made for prison."

Released, he went to Georgia, then an independent republic controlled by the Mensheviks, and was promptly arrested as a double agent of both Gen-

eral Wrangel and the Bolsheviks. Fortunately some Georgian poets read the paper that "the double agent Mandelstamm" was passing him as a poet, and obtained his release.

But perhaps the narrowest of escapes was an incident which is recorded as happening shortly afterwards in Moscow, though according to Clarence Brown it occurred two years earlier, just after the Revolution. Mandelstamm had a nearly pathological pet for swine, and this had led to his being present at a drinking bout which the notorious terrorist and assassin Blumkin was filling to death haphazardly from lips of "revolutionaries."

Although Mandelstamm had an admirable sense of humour, he was not immune from the horror of all weapons, and must have been terrified of the leather-jacketed Blumkin and his revolver, he suddenly leaped to his feet, snatched the death warrant from him and rushed out, never to be heard of again. Blumkin was searching for him.

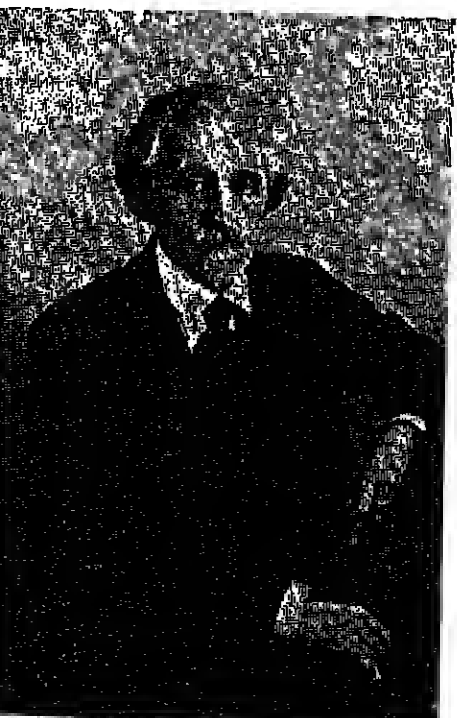
## Victim of Stalinism

But like Babel he was eventually fated to become one of Stalin's victims. In 1934 he was arrested after having cloud a poem attacking the dictator. After three years' exile he was released, but rearrested in 1938, and shortly afterwards in a Siberian camp. His wife's memoirs of the years together, recently published as "The Silent Years," are a remarkable work.

Both of Mandelstamm himself and these years of exile and a grim picture of what happened to Russian life under Stalin.

But even she has been unable to out the conflicting rumours and stories surrounding his death, though she confirms the story that Mandelstamm was terrified of eating the meat ration he was given because he was convinced he was being poisoned.

Not surprisingly his last letter, from Siberia, reads: "My last very bad, I'm extremely exhausted, thin, almost unrecognisable . . . without proper clothes." Only after his death has he increasingly been recognised as one of the major Russian poets of the twentieth century.



S. Ansky

edition, Basel 1902), to make some concessions to the reader and to the number of "light" narratives, and "unholy" anecdotes, jests and epigrams.

In the eighteenth century that didactic story-telling was again only revived by the Chasidim. The Chasidic tale, the wonderful world of Chasidism, aimed at purifying the heart and exalting the spirit of the Jew and thus strengthening the bonds of his faith.

## Chasidic tales

Chasidic tales and anecdotes, found and colourful, have brought a great revival in the domain of Hebrew and Yiddish literature. Their depth and sublime beauty, their clarity and grace, found articulation in the artistic interpretation of men like I. L. Peretz, M. J. Berenson (M. J. Bin-Gorion), Sholem Asch, the monumental writings of S. Ansky.

One of those who took a great interest in Jewish ethnography, lore in Eastern Europe was S. Z. Rappoport, the prolific Russian and Yiddish. To him, large he is known as the author of the dramatic legend "Der Dybbuk" was performed for many years with great success on the American stage. But little is known of the diatant past.

The Maasebuch as such contains on the whole a great deal of borrowed material, essentially secular and derived from the outside world, recast and retold in a manner to suit the Jewish reader and his religious concepts. It is a genre of lore analogous to some popular Christian patterns or Buddhist moral narration.

In its later Yiddish attire the Maasebuch served to propound to the ordinary Jewish man and woman—who had but scant knowledge of the holy language—religious and ethical teachings. In their own vernacular.

The growing demand of the reading public for popular entertainment forced the compiler of the Maasebuch (first

# Eros and Sorrow

By Robert Weltsch

One comes to understand the fascinating flavour of Imperial Vienna, the sentimental impact of the unique scenery of its surroundings, the devotion to music and to romantic love, the entanglements of academic life, military and bureaucratic pomposity, and, above all, the omnipresence of the Jewish question.

Vienna was a meeting place of Western and Eastern Jews; the capital attracted men of talent and artistic inclination from all the provinces. Many Viennese Jews, such as Freud and Gustav Mahler, originated from Galicia or from Bohemia/Moravia; Schnitzler's father, a professor of medicine, came from Hungary (like Theodor Herzl and Max Nordau). The references to the ancestors of the family and their Jewish way of life provide insight into the colossal social advancement of the Jewish middle class in the liberal era.

Schnitzler was a physician and an amateur musician, but above all he was a penetrating psychologist. Before Proust and Joyce he developed the technique of the inner monologue, the fantasies and day-dreams unfolding in the mind of his characters and dominating their behaviour.

Nobody can measure up to Schnitzler as an interpreter not only of Viennese life at about 1900, but of the intricacies of the human soul. His work is dominated by "Eros and Sorrow" mirroring the "melancholy sweetness of life" a formula coined by the historian Hans Kohn, one of the most astute expounders of the period, who died at the age of 79 last month in America.

Already in early youth, as a theatre oddity, Schnitzler discovered "that basic motif of life as a constant intermingling of seriousness and play, of reality and force, of truth and mendacity, which has absorbed me always beyond the stage and play acting, yes, beyond all the arts."

This fundamental belief received its classic formulation in the famous lines spoken by Paracelsus in the play of that name (1897), culminating in the verse: "We always play, wise is the man who knows it."

Schnitzler had the misfortune that his only work, which in

the glorious heyday of culture which accompanied the fall of the Habsburg monarchy at the turn of the nineteenth century, Jews played an extraordinary part. Most of the leading literary figures were of Jewish descent, particularly at a time when the political antisemitism of the liberal era, reached its climax. Jewish writers were the most refined and the most account of an exalted and almost divine which, alas! bore already the seeds of violence.

"My Youth in Vienna" is a collection of a fragmentary autobiography of Arthur Schnitzler, published posthumously, which gives some insight into the life of this man who was one of the most brilliant representatives of this literary epoch, of which Hugo von Hofmannsthal, twelve years his senior, was another giant.

Early years

This book covers only the first 17 years of Schnitzler's life. Hofmannsthal had not yet appeared on the scene. Schnitzler had not yet reached maturity, and it is perhaps to be regretted that English readers, familiar with Schnitzler's work, will get a wrong impression from this book.

He asks oneself whether it is worth while publishing it 17 years after the author's death. It is mostly an account of rather trivial love affairs and of the time (and perhaps of all times) of student life. They are related at length, in personal confessions and reminiscences, thirty years after the fact. The real Schnitzler, however, was not such a bore as appears here. And yet the book offers a glance at the life of the young man who was up and which provided him with the raw material for his later, at the height of his artistic power, could

"My Youth in Vienna," by Arthur Schnitzler. Translated by Colby Finkler. Waldenfeld & Co., New York, £4.25.



Arthur Schnitzler

companies Schnitzler's masterful shaping of human conflicts and the messiness of political intrigues gives to his works their great human significance. It is just possible that he wrote this autobiography in order to put on record truthfully the inconsistencies, the trials and errors, of his own frivolous juvenile life, as a kind of self-indulgent.

"My Youth in Vienna" portrays the situation of a young intellectual middle-class Jew at the time. As a student, Schnitzler was always confronted with anti-Semitism in its various, often aggressive and vulgar forms.

The so-called "Aryan paragraph" was adopted by Austrian-German student fraternities 50 years before Hitler's triumphant entry into Vienna. It caused the 23-year-old Theodor Herzl to quit such an association (1893), an event to which Schnitzler devotes a somewhat malleable comment. The two youngsters did not see eye to eye with one another, but later established friendly relations.

How to meet the challenge of militant antisemitism, whether with contempt and clinging to liberal ideals or with a reorientation towards Jewish nationalism, was a constant subject of discussion and often even quarrel among Jewish students. Twenty years later Schnitzler himself gave the most vivid and exciting description of these arguments: the dialogues between different types of Jews form a fascinating part of his greatest novel "Der Weg ins Freie" (1900).

## Zionist sympathies

The prototypes of the Jewish and antisemitic figures, and also of the subservience and perfidy of converted Jews, appearing in this novel and also in his drama "Professor Bernhardi" (1912), he encountered in his youth.

In his works Schnitzler treated all Jewish varieties with exemplary objectivity; his sympathy is obviously with the Zionist, Leo Golovsky, who represents the "new Jew," while the author himself is certainly nearer to the intellectual sceptic, Heinrich Bernmann, who revolts against the suggestion that boorish antisemites could deny indigenous Jews their Austrian homeland.

In a paragraph taken from a collection of aphorisms in this book the author (1912?) expresses the hope that "when these pages may be read, it will perhaps no longer be possible to gain a correct impression (at least I hope so), of the importance, spiritually almost more than politically and socially, that was assigned to the so-called Jewish question when these lines were written."

This somewhat naive expectation, still maintained by staunch liberals at the beginning of this dark century, alas, had not materialised.

## Folk and folk-lore

a sense of great urgency for an intensive campaign to collect systematically the vast treasures of the past before they disappeared.

Ansky was one of the few in his generation to realise the radical transformations which were taking place in Russian-Jewish life. Those were days of vast and often violent social and economic change. Mass emigration abroad and the migration from the small townships into the large commercial and industrial centres of Russia exposed the homogeneous folk culture to grave danger of extinction.

The tragic events of the following years and the subsequent extermination of European Jewry by Hitler have unfortunately proved him right. But Jewish life in Eastern Europe then was still intact and Russia, with the greatest concentration of the Jewish people, was the centre of Jewish spiritual revival.

With much zeal and selfless devotion Ansky organised the first Jewish ethnographic expedition of its kind (1912-14) to the villages and townships of Jewish Ukraine, Volynia and Podolia, with

their organic folk community life, and in the course of some three years collected large quantities of valuable materials and documents, current lore and traditions, narratives and folk humour, which was classified and later strangled for publication.

The outbreak of war in 1914 and the subsequent years of revolution and turmoil in Russia put an early stop to this gigantic effort. The sole published result of the expedition was volume I, "The Jewish ethnographic programme: Der Mentsh," St. Petersburg, 1916. The volume contains, besides rules for folk-lore collectors, questions bearing upon Jewish beliefs, habits and customs, a trustworthy guide to the student of folk-lore. Numerous other collections of folk-lore remained in Soviet Russia, beyond the reach of the foreign research student.

Ansky, who died in 1920 in Warsaw whence he had fled from Russia; thus laid the foundations of this important edifice of East-European Jewish folklore, which is being continued with much fervour and devotion by modern scholars in Israel and throughout the Jewish world.

# Folk and folk-lore

by Jacob Maitlis

Jewish folk-lore, despite the richness and variety of its wide range of traditions and narratives, popular beliefs and practices, folk-songs and folk-tales, has not been fully appreciated by the Jewish people. The folk-lore and legend, for instance, were for a long time considered as meaningless, or even nonsensical, by the Jewish intelligentsia.

But in the latter part of the nineteenth century, Jewish scholars in Germany, in England and elsewhere began to devote much time and research into the field of Jewish folk literature, and to the manners and customs of the Jews. In the process they unearthed valuable previously unknown written narrative material, folk-tales, proverbs and legends.

Long forgotten collections of stories in manuscript, hidden away in the vaults of the great world libraries, were airdied in the light of comparative folk-lore and published. Scholars such as J. Perles, Max Grunbaum, Max Grundwald and Bernhard Heller, in the field of German research; Joseph Jacobs, Moses Gaster in England and Louis Ginzberg in America, and Israel Levi in France, paved the way for further intensive study in Israel today and all over the Jewish world.

The popular tale with its diverse features and motifs is essentially international. The story, the fable and legend were continuously on the move, wandering from one nation to another, and were finally adapted to suit the taste and mode of the individual nations. The folk-narrative was subject to continual

"give and take," from culture to culture. Jews, in particular, were greatly responsible for the diffusion in the West of many Oriental tales and didactic stories, often giving them their own Jewish version and interpretation, and as such transmuting them in their new garb to the outside world. A good deal of Oriental and Occidental material penetrated into the vast domain of the Hebrew Agada and the medieval rabbinic literature.

And while Church excesses and legendary lore, as well as Islam, borrowed extensively from the old agada, the medieval agado incorporated tales and legends from Christian and Islamic sources.

## Medieval story book

To quote one example, there is the famous Old Yiddish Book of Stories, the Maasebuch, a treasure-house of Jewish narrative material, which has drawn extensively not only on Talmudic and Midrashic but also on medieval rabbinic literature. In addition, it borrowed and re-created many folk-tales and legends, parables and witty anecdotes from European sources.

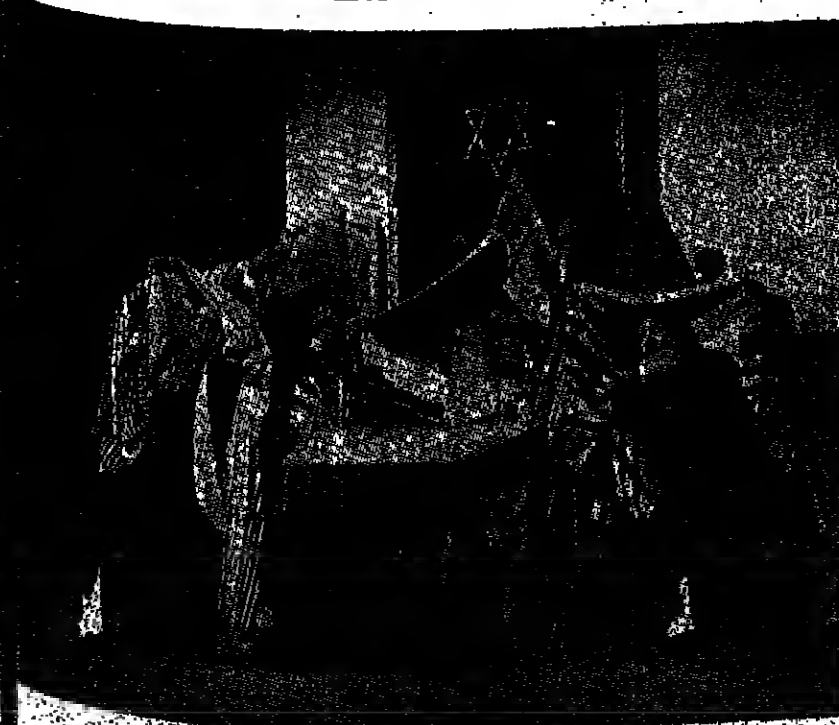
Also of considerable importance to the student of folk-lore is the preserved cycle of medieval stories and legends in Germany on the great Jewish mystics in Germany of the Middle Ages: R. Samuel and his son R. Judah the pious, the authors of the famous ethical work

"Sepher Chasidim" (The Book of the Pious). This cycle of stories, in particular, mirrors the Jewish way of life in the dark Middle Ages, its customs and practices—a rich and colourful Jewish life of the distant past.

The Maasebuch as such contains on the whole a great deal of borrowed material, essentially secular and derived from the outside world, recast and retold in a manner to suit the Jewish reader and his religious concepts. It is a genre of lore analogous to some popular Christian patterns or Buddhist moral narration.

In its later Yiddish attire the Maasebuch served to propound to the ordinary Jewish man and woman—who had but scant knowledge of the holy language—religious and ethical teachings. In their own vernacular.

The growing demand of the reading public for popular entertainment forced the compiler of the Maasebuch (first



A scene from The Dybbuk by S. Ansky











## junior chronicle

## Stamps for Soviet Jewry

The Israeli Ministry of Posts recently held a stamp-design competition based on the Biblical quotation, "Let my people go." The object was to publicise the plight of Jews in Russia who want to emigrate to Israel but are not permitted to do so.

There was an entry of about 200 designs. Four award winners are shown here, from pictures in the Italian stamp journal, *Il Collezionista*.

The designs are the work of Moshe Faraj, of Tel Aviv; Otto Treumann, of Amsterdam; Yackov Becker, of Tel Aviv; and Y. Vardimon and S. Sendhaus, also of Tel Aviv, who gained honourable mention.

It has not yet been announced which, if any, of these designs will be used for the eventual stamp.

L. N. &amp; M. WILLIAMS



## Pen friends

Replies to pen-friend requests should be sent care of the Editor, *Junior Chronicle*, 25 Furnival Street, London, EC4A 1JT, who will send them to the persons named below.

GERALDINE BRENT (Blackpool, Lancs). Boy or girl, aged 11, living anywhere. Interests: playing piano, pop music, dancing.

JANE BRENT (Blackpool, Lancs). Boy or girl, aged 9-10. Interests: acting, dancing to pop music, ballet and top dancing.

MICHELE GILBERT (London, EC1). Boy aged 10, living out of London. Interests: general.

DANNY HOCHBERG (Wellington, New Zealand). Boy or girl, aged 12. Interests: soccer, books, stamps, Habonim.

JOEL HOCHBERG (Wellington, New Zealand). Boy aged 10-11. Interests: soccer, books, modern music, Habonim.

NAOMI HORNA (Montreal, Canada). Girl aged 11-13, living in Israel, to correspond in Hebrew and English. Interests: stamp collecting, arts and crafts, Hebrew.

KAREN MILLMAN (Baltimore, USA). Girl aged 10 in Holland, to write in English. Interests: pop music and horse-back riding.

LIONEL SOLOMON (New South Wales, Australia). Boy or girl, aged 14, able to correspond in English or German. Interests: stamp collecting, model cars, chess and reading.

JENNIFER SUGARMAN (Chorlton, Manchester). Boy or girl, aged 11-12, living anywhere abroad. Interests: sports.

## YOUNG ISRAEL LEAGUE

My name is .....  
My address is .....  
My age is ..... 2.7.71  
I enclose PO 10p for a badge  
Send the coupon to *Junior Chronicle*, Jewish Chronicle,  
25 Furnival Street, London, EC4A 1JT

## A case for concern

There are many reasons for the current disenchantment among the young with established Judaism. But I can't help feeling that among the institutions to blame are the Hebrew classes.

I, like the majority of people, went to a normal day school and relied solely on Hebrew classes for Jewish education.

However, progress in the system was not via knowledge, but the ability to read Hebrew. Lessons revolved around seemingly endless translations of parts of the Bible, with prizes awarded every year for the lucky person who could gabble off unseen pieces of Hebrew

in the fastest time possible. When discussion there ever was in Hebrew classes was limited by a certain unwillingness on our teacher's part to talk about anything controversial. Everything to our questioning minds was a bit illogical, but all we ever got as a reply to doubts concerning matters like sacrifices, kosher, etc., was "Well, I leave you to make up your own minds."

The final result of this, when reaching the enlightened age of 13, is a feeling of disillusionment, slightly mitigated by the bar mitzvah exam which, unfortunately, is only another excuse for mind-rambling.

## QUESTIONNAIRE

## What kind of people are our readers?

Out of a dozen replies, three came from readers under eleven years old. Our youngest respondent was six; our eldest, 14.

Most of the over-alevens attend grammar school. Only one attends a secondary modern school and only one is at public school. The rest attend a comprehensive school.

All our readers attend Hebrew classes of some form or another, except for two 14-year-olds, who said they had finished with them.

Visits to synagogue ranged from once a week to once a year. In two cases, the father of the respondent went to synagogue more often.

Only in one case did the parents differ from the entrant

in the choice of career. This was in the case of a twelve-year-old girl who wanted to be a courier or a nurse, while her parents wanted her to be a teacher or a doctor. Otherwise, parents didn't seem to mind what their children did, so long as they were happy.

Half our writers had been to Israel and out of twelve, seven

I feel that the only way the situation could be improved for Hebrew classes is to adopt a broader approach to the teaching of Judaism. There should be more emphasis on current affairs, Hebrew and the learning passages of the Bible by heart. There ought also to be free discussion about the relationship of Judaism to other religions.

If these steps were taken then at least one would be whist one was rejecting. As young people are dropping out all the time, not knowing anything about the Jewish faith, it is giving up, just being bitter feelings.

said they would prefer to be there.

Most of the respondents said they would be quite happy to go to university.

Our conclusions: The majority of this. Here you are not in Israel, but were much interested in going to Israel. He said that day's classes and synagogue classes were milk and water. We younger entrants.

Everyone had a definite idea about his future career. He was not one "I don't know" reply to the question "What do you want to do when you grow up?" We had the impression that all our entrants had good relationships with their parents since they mostly agreed with their choice of career and on the regularity of synagogue visits.

## POEMS

## New members

A hearty welcome is extended to: Shorin Mintz, 6 (Gidea Park, Essex); Denis S. Schindler (London, E1); Keren Millman, 10 (Baltimore, USA); Deborah Mintz, 8 (Gidea Park, Essex); Jennifer Sugerman, 11 (Manchester); David Lee, 7 (Harlow, Essex); Arlene Fox (London, E7).

## Words

Monica Hort, aged 12  
Each day a new thought and word for others.  
But do we ever stop and look at words that we, like a babbling brook,  
Speak to friend and foe alike? To help or hurt, to praise or persuade.  
And yet, dear friend, I say to you  
Stop, listen around for other sounds,  
Of spring and birds and songs, Which do not hurt.  
And if you speak, think twice, Or else your words may not take you forward.  
But back end back end back.

## To the Promised Land

by IVAN WILDING

## Part one

ABRAHAM WAS BORN IN UR, IN THE GREAT COUNTRY OF BABYLONIA.

HE THEN MOVED, WITH HIS FAMILY, TO HARRAN, HUNDREDS OF MILES TO THE NORTH-WEST.

THERE, ABRAHAM WAS SPOKEN TO BY GOD.

THEY WENT SOUTH, WERE DRIVEN INTO EGYPT BY FAMINE. THEN, LATER, RETURNED TO CANAAN. THERE THE FAMILIES OF ABRAHAM AND HIS NEPHEW, LOT, PITCHED THEIR TENTS, BUT THE CAMP GREW TOO BIG, SO ABRAHAM AND LOT DECIDED...

## Limerick

Jonathan Fried aged 13  
There was a young woman named Harris,  
Who bustled in plaster of Paris,  
One day she got stuck,  
Just her head stuck  
And had to phone up for a Palace.

## Jerusalem day

Edgware won the May Yertushalsyn (Jerusalem) at the end of an afternoon. "Anything you can do," clings. Competitions for juniors. The contests included end poems on Jerusalem as sports and art crafts.

## woman's page

## birthday greeting for Raiza

SADIE LEVINE



Raiza Palatnik

Alexander send a birthday greeting to Raiza.

It was a difficult one. We could not, we felt, say "Mazel-tov" or "Happy Birthday" or even "congratulations." "Good luck" and "Good health" did not seem to strike the right note either.

We got as far as "dorogaya" which is the Russian for "darling." Then Alexander suggested: "I am sure that we will celebrate your next birthday together in Israel." This is the cable he sent to Raiza on her birthday and we all hoped she would get the message.

## The sales are upon us

With the first hint, shaky and all, of summery weather, news is drifting in of the sales. So the weather is kind to the shopper if not to the shop. By now, if we had a decent deal meteorologically speaking, there should be little left on the summer rails for marking down.

First on the list are the Rayne Shoe sales, now on in Glasgow at Daly's and at the Rayne shop in Regent Street, coming to their shop in Old Bond Street next week; at Rackham's, Birmingham, the following week, and at Cresta in Brighton.

Aquascutum's Sale for Women only is already running, as are Dickens and Jones and Marshall and Snelgrove.

There are still some great bargains to be had at Maples Sala which started last week.

At Selfridge's sale, which started on Tuesday, there are some real bargains to be had, including some French dresses at half price.

Bentall's of Kingston started their sale yesterday (July 11) for two weeks and Anno Gerrard's Summer Sale commences next Tuesday, July 6.

I notice also sporadic reductions in many dress shops, such as one-third off the price of model suits and coats at Jacques, of Hampstead Garden Suburb, and John Barry, of Hampstead, and some real prizes at Vogue in Great Cumberland Place... reductions of up to 50% here.

## COOKERY

## portable goodies

EVELYN ROSE

salt; 3 oz. caster sugar; 3 oz. rolled oats or porridge oats; 1 level teaspoon golden syrup; 3 oz. butter; 1 level teaspoon bicarbonate of soda; 1 tablespoon cold milk.

Method:  
Set the oven at Gas No. 5 (375°F). Put the butter, syrup and sugar into a small pan, and beat gently until the sugar has dissolved. Do not allow to boil. Put the flour, salt and oats into a large bowl, then pour on the melted mixture. Mix the bicarbonate into a cup and add the milk. Stir, and then pour out the mixture. Stir well. Leave for 10-15 minutes for the mixture to stiffen—it should be like plasticine.

Take walnut-sized pieces of the

dough and roll into little balls between the palms. Place on greased baking trays, leaving 2 inches between balls, as the biscuits spread in the oven. Bake for 10 minutes or until golden brown. Take out of the oven and leave for five minutes, then lift off the baking trays with a spatula, and put on a wire cooling rack.

When quite cold, store in a tin. Makes 30.

## QUICK RICH LACH

Ingredients:  
2 eggs; 1 pint (8 fluid oz.) oil; 2 small teaspoons vanilla essence; 1 teaspoon grated lemon rind; 5 oz. caster sugar; 3 oz. self-raising flour; pinch of salt; almond nibs and sugar.

Method:  
Set oven at Gas No. 6 (400°F). Beat eggs with a fork until well bleached. Stir in the oil, vanilla and lemon rind. Blend in the sugar until the mixture thickens. Sift flour and salt to the egg mixture (dough will be soft). Drop by rounded teaspoons on ungreased biscuits tin, 2 inches apart. Using the bottom of a glass which has been dipped in oil, and then in sugar, flatten each biscuit into a round. Decorate with nuts. Bake 8-10 minutes. Remove from tin as soon as cooked. Makes 3 dozen.

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Anne Gerrard

announces her

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Commences MONDAY, JULY 5





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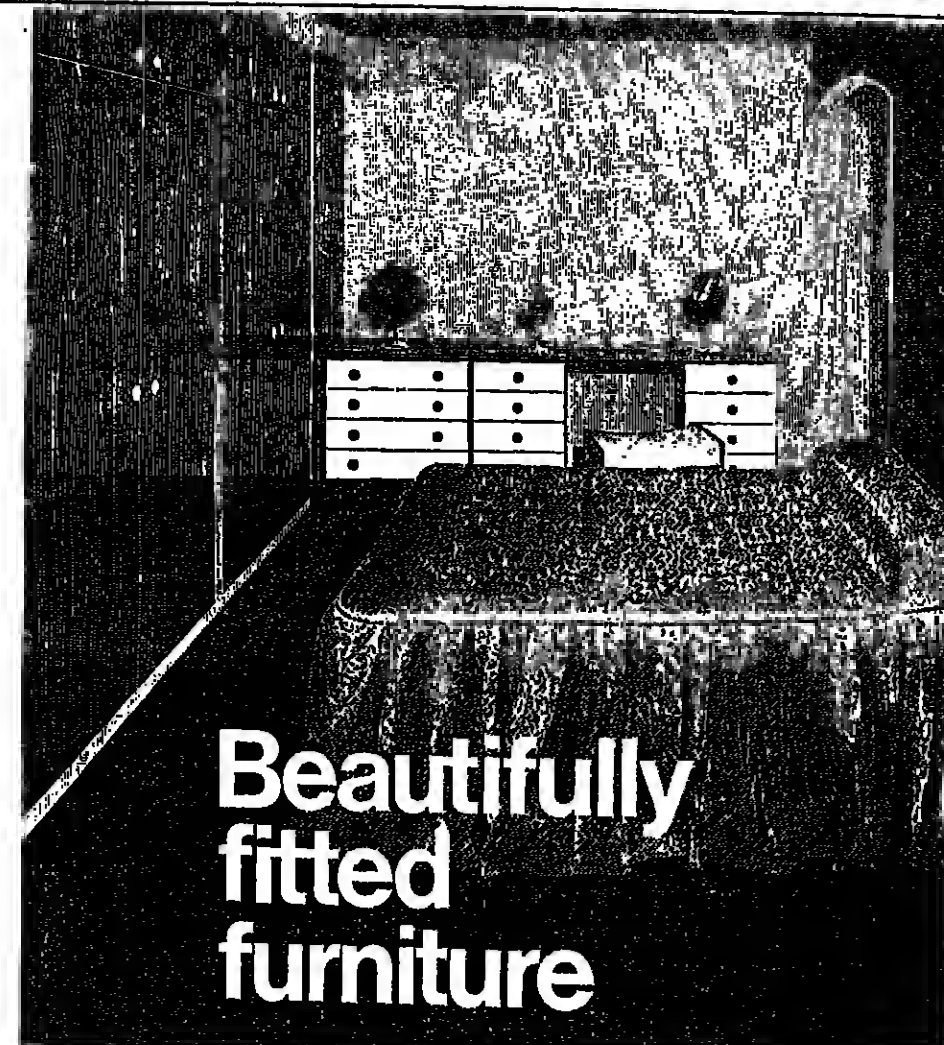
together, pre-joined roof timbers, and a roof. The roof can be a solid construction or translucent corrugated vinyl, or asbestos sheet. Window frames are supplied complete ready for fitting and glazing and the door needs only hanging in its frame. Nails, screws, glass, putty and detailed assembly instructions are also included in a kit.

Walls are usually made from redwood timber frames and infill panels which come in a choice of cedar boarding, stone-effect concrete, brick, colour-glezed asbestos, etc. There is a wide range of standard sizes, but where necessary, it is usually possible to adapt one of these to suit in-between dimensions. Manufacturers have solved most of the problems that arise,

such as fitting the roof to a complex of drain pipes.

If what you need is merely occasional enclosed sitting space in the garden, one of the models with corrugated thin-penellad walls will be quiet. However, a room required to be fully habitable as an extension of an existing room will have to be built to higher standards to satisfy building regulations. This will be solid and permanent, help keep the room warm, prevent condensation from forming—a major drawback to weather with corrugated end asbestos roofs. The panels will also be insulated, warmth and increased comfort. You will need the panels.

Continued on page 29



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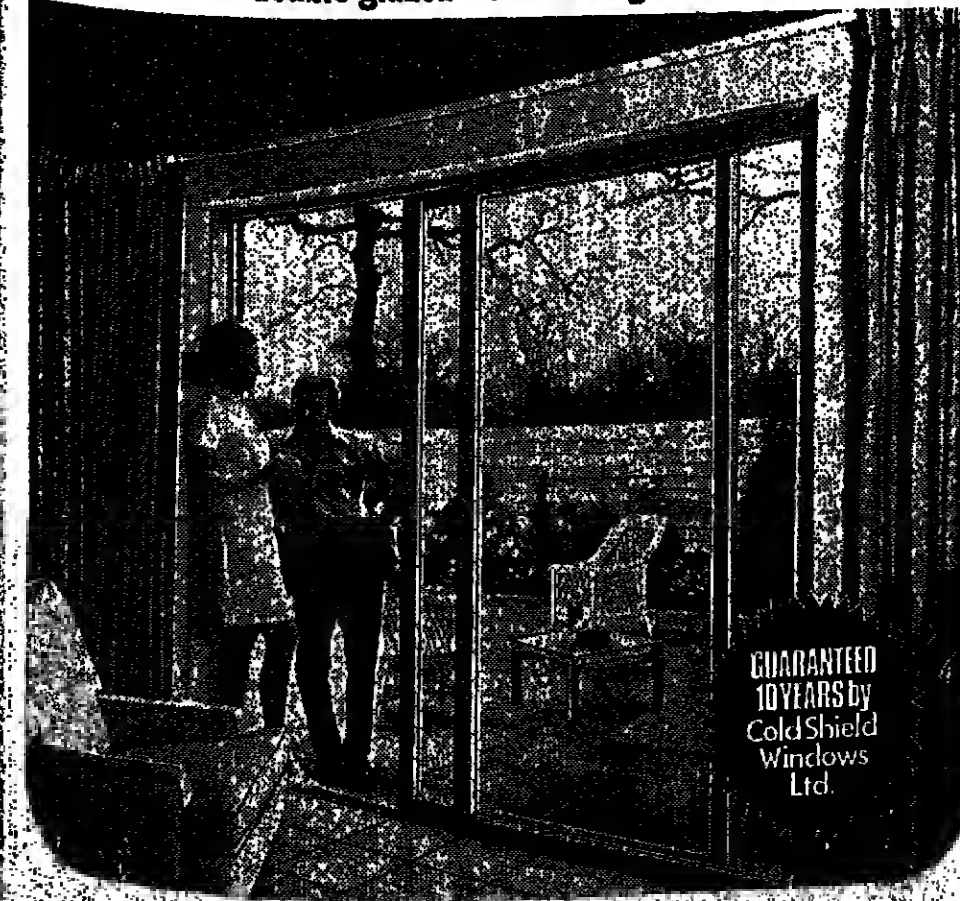
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Continued from previous page

of the local council to erect an extension, though this is largely a formality in most cases. Buildings produced by reputable firms are designed to meet local authority standards and will be supplied with a suitable plan for submission to the council. This should be accompanied by a scale plan that shows the location of the house and the position of the extension in relation to the house and its boundaries.

From the front of the extension, there should be at least 12 feet to the end of the garden. Any side wall within 3 feet of a neighbour's boundary must be without windows and made from fire-resistant material. If you are building around drain pipes, any open hoppers connected to the system must be above roof level.

Manholes, waste gullies and similar drainage services may be enclosed by an extension, but the walls must not be built across them. If manholes are enclosed, they must be fitted with special double-seal covers and drainage gullies fitted with screw-down solid covers in place of the usual open grating.

A problem with a solid roof is that it often robs an adjoining room of a great deal of light and for this reason an extension has

to be limited to a 5-foot width when it encloses French doors or the only window to a room. There are certain ventilation requirements as well, though these are generally covered by the number of opening windows provided with an extension.

### DOUBLE GLAZING

The other major consideration is the provision of a suitable base for an extension. This is a job for a builder or a very knowledgeable amateur handyman, as it involves the insertion of a damp proof course and in most cases this will have to be linked with the damp course in the house wall.

Another way of enlarging the home that involves no building at all is to install double glazing

at the windows. By eliminating the cold draughts given off by conventional windows, it makes it possible for the whole of a room to be occupied where previously the occupants huddled around the hearth.

As double glazing also stops heat escaping from a room, it means that although you haven't got central heating you needn't feel guilty about banishing the children to play in their bedroom, for example, on a cold day. And, if your home is centrally heated, double glazing will contribute to paying for itself out of the savings in fuel bills.

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## PUBLIC NOTICES

**SUNDAY, JULY 11**

**FOREMAN**—The memorial stone in loving memory of Nathan Foreman will be consecrated at 804, Road Cemetery, South London, on Sunday, July 1, at 4 p.m.

**FRITSTON (Segal)**—The memorial stone in loving memory of Sarah Fritston will be consecrated at Edmond Federation Cemetery at 3.30 p.m. on Sunday, July 1, returning to 14 Sandringham C.W.I.

**GLICKMAN**—The memorial stone in loving memory of Miriam Glickman will be consecrated at Edmond Federation Cemetery on Sunday, July 11, at 2.15 p.m. Please accept as the only intimation.

**GRANT**—The memorial stone in loving memory of Harry Nyama will be consecrated at Lane Cemetery, N.W.11, on Sunday, July 1, at 15 p.m.

**KEYE**—The memorial stone in loving memory of Maurice Keye will be consecrated at Marlow Road Cemetery, East Ham, on Sunday, July 1, at 15 p.m.

**LEVY**—The memorial stone in loving memory of David Levy will be consecrated at Edmond Federation Cemetery, N.W.11, on Sunday, July 1, at 15 p.m.

**MONROE.**—The memorial stone in honor of Israel Mendelson will be dedicated at Southland Cemetery, S. Road, Southland-on-See, Essex, on Sunday, July 11, at 2.30 p.m.

**MILLER.**—The memorial stone in low memory of Sophie Miller (late of Cilli Manor Hotel) will be consecrated at Goscombe Cemetery, Bournemouth, Sunday, July 11, at 2.30 p.m. Belated.

**ORRISON.**—The memorial to the late E. Morris (Bessie Myers) will be celebrated at Waltham Abbey Cemetery Sunday, July 11, 1971, at 12 noon.

memory of Joe Morrison will be conducted at Sunshine Cemetery on July 21, 1945 a.m., returning to it Alling Court, Newmarket Hill, N.W.3. Please accept this as the only intimation. EVERETT.—This memorial alone in loving memory of Harry, dear husband of F.

(In the morning), will take place at the  
ham Camoloy on Sunday, July 11,  
2.39 p.m., returning to 82 Winchester  
Court, Victoria Gate, W.8. Will re-  
and Irlanda please accept this as  
an invitation.

**DLAS.**—The memorial stone in low memory of Battle Portak will be con-  
crated at Bushey Cemetery at 10.15 e-  
on Sunday, July 11.  
**1988.**—The memorial stone in low

**APHAEL.**—The memorial stone in love memory of Arnold Ephraim will be consecrated at Bushey Cemetery on Sunday, July 11, at 4.15 p.m.

**MON.**—The memorial alone in loving memory of Cyril and Lucille Simon will be

**CONSECRATED** at the Gildersome [Low  
Comely, Leeds, on Sunday, July  
1871 at 2.15 p.m.

**COMIONS.**—The memorial along in lov  
memory of Gertrude Solimons will be co

**SIGEL.**—The memorial stone in memory of my beloved husband, Ralagh Jay Spragel will be consecrated at Old Fa-

**EIGEL.**—The memorial stone in low memory of Rebecca Spaldt will be on arrival of ship.

**STANLEY.**—The memorial stone in love memory of Maurice Stanley will be consecrated at Bushey Cemetery on Sunday, July 11, at 2.45 p.m.

LEON.—A grand memorial alone in love  
monitory of Deborah Wilson will be con  
sisted on Sunday, July 11, at 11.30 a.m.  
at Waltham Abbey Cemetery. This is t  
only full-mailer

**WASHDCOAV, JULY 14**  
**RSCHSR.**—The memorial stone in love memory of the Rev. Shlomo Forech will be consecrated at Bushey Cemetery.

on Wednesday, July 14, at 3.39 p.m.  
returning to 45 Oreen Lane, Hendon,  
N.W.4. Please accept this as the o  
intimation.

**SUNDAY, JULY 18**

**RN STTS.**—The memorial stones in love memory of our beloved Arthur Gume will be consecrated at Wellham Abbey Cemetery on Sunday, July 18, at 2 p.m. returning to 18 Donhirith Wey. Southw.

**THANKS FOR  
CONDOLENCES**

**CONDOLENCES**

**FRSMAN.**—Mrs. Nellie Fireman and family  
wife of the late Harry Fireman (Arlene  
wish to thank ministers, relatives,

RON.—France. Neil and Warren Binn

to convey their grateful thanks to Rabbi Dr. E. Newman, the Rev. I. Livivonsky, the Rev. M. Finkelshtein, Rabbi Shaw and the Rev. Z. Domowicz, members of the Leadenhall Lodge, relative

and friends for visits and messages  
of condolence received on the sad loss  
of her beloved daughter and sister, Helen  
It is much regretted that the letters  
received are too numerous for individ-

NE.—The family of the late Mrs. Shir Kena [née Backer] wish to thank all relatives and friends for their support and sympathy during their recent bereavement.

AIN.—Mrs. Sarah Klein and family who  
to thank ministers, relatives and friends  
for their kind visits and letters of sym-  
pathy received during their recent bereavement.

LAR.—Two family of the late Isaac (Oich) Sklar would like to thank all the relatives and friends for their visits and messages of sympathy.

## SERVICES AND PREACHERS

**TOMORROW (SABBATH)**  
John's Wood Synagogue, ST/41 Grosvenor Road, London, N.W.8. French Rabbi Hyman Bulka, of Orléans, Canada

Midway Synagogue, Foyle Avenue, Woburn, Mass.  
 Day, Middlesex. Guest preacher: Rev. David Friedman, of Jews College, New York.  
 Huron Synagogue, Fernhurst Gardens, Edgware. Guest reader: Rev. J. K. Kibben, of the Synagogue, London.  
 Service commences 8.15.

**COMMUNAL  
APPOINTMENTS**

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**TOMORROW (SABBATH)**  
John's Wood Synagogue, 87/41 Grosvenor Road, London, W.8. Pres. Rabbi, Dr. H. S. Glick, Sec. Mrs. M. Glick. Family Synagogues, Fifty Avenue, Westfield, Middletown, Guest Teacher: Dr. David Friedman, of Jews' College, Jerusalem Synagogue, Farnham, Garden Grove, Guest Teacher: Rev. J. K. Kibbutz Service commences 9.15 a.m.

**COMMUNAL APPOINTMENTS**

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shall be deemed as follows:

(1) The Board shall be authorized to use any instrument except by the authority of a resolution of the Board and without and until the Board shall otherwise determine.

(2) One Director or a Secretary, or any other person at the Office of the Board may appoint for the purpose, shall sign every instrument to which the Seal of this Company shall be so affixed.

By order of the Board,  
H. HABOUR,  
Secretary.

Tel Aviv, 25th June, 1971.

NOTES: A member entitled to attend and vote is entitled to appoint a proxy to attend and vote instead of him. A proxy must be signed by the member or the duly authorized signatory of the Company.

The transfer of shares of the Company will be closed from the 15th day of July to the 12th August/1971; both days inclusive.

OUR ISSUE OF JULY 23<sup>rd</sup>  
will include a  
**TRAVEL  
SUPPLEMENT**

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SHOW FLATS (Tel: 948 8638)  
OPEN 11 a.m. - 5 p.m. (INCLUDING SUNDAY)

NOTE: Allowance of £450,000 towards cost of decoration, etc. at option.

**BRENDONS**  
7 Grand Parade, Portly Avenue, Wembley Park  
SALMON STREET, W19 6JH

Good land, truly immaculate and much-improved plot  
for sale. 1000 sq. yds. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

CHURCH LANE, W19 6JH  
1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

MODERN FLAT IN 3 BEDROOM HOUSE  
1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

FOSTER OAK  
141 Wembley Park Drive, Wembley  
KINGSBURY, W19 6JH

GLORY OF STANMORE  
1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

STANMORE  
1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

CHARLES & CO.  
724 London Road, Wembley (Cricklewood Circle)

JUST available, close Woodcock Hill, Kenyon,  
S.W. 11. 1000 sq. yds. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

STANMORE, close Belmont Circle, Mod.  
1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

HARROW, 2 mile Mat Stn. S.W. 11. 1/2 acre.  
1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

NARVEY CURTIS & MURRAY SHINE  
134 Kenyon Road, Wembley, Middlesex

MOVING ROAD, EDGWARE, Suburb.  
1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre. 1/2 acre.

100 Wembley Park Drive, Wembley  
KINGSBURY, W19 6JH

STANMORE  
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STANMORE  
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## FURNISHED HOUSE

at Barn Hill, in good position  
4 bedrooms, 2 bathrooms, e.h.,  
included garden, 1 year let at £90  
per week. From 1st August.

UNICORN PROPERTIES  
No. 12, St. Anne's Road, Harrow.  
Tel: 01-427 812/3.

## HOCROFT ESTATE, N.W.2

4-bedroom house, detached, rasi-  
dence, Freehold. Full central heat-  
ing. Morning-room, Garage, Garden.  
£14,600.

TEL. 904 4768

## GOLDERS GREEN, N.W.11

Detached house in much-sought-after  
road, to be sold fully furnished.  
Spacious entrance hall, 40ft. air-  
conditioned, kitchen/dining, down-  
stairs cloakroom, 4 bedrooms, e.h.  
Garage, £28,000, Freehold.

**BASIL TEMPLE & CO.**  
455 2387/8/9.

COMFORTABLE 1-2 room flat, 2 double bedrooms,  
1 1/2 bath, 1 1/2 kitchen, 2 bedrooms,  
455 2313.

EAST OVERCLIFF, Bournemouth. First-floor flat  
with magnificent sea views, 2 bedrooms,  
lounge, kitchen, bathroom, West facing balcony,  
central heating, 1/2 acre garden, 455 2313.

EDGWARE, 100 years old, 4 bedrooms, 2 bathrooms,  
1 1/2 bath, 1 1/2 kitchen, 2 bedrooms,  
455 2313.

LEISURE, Lux flat, 18 yds sq. 18 yds sq. 18 yds sq.  
1 1/2 x 1 1/2 bath, 1 1/2 x 1 1/2 bath, 1 1/2 x 1 1/2 bath,  
455 2313.

FINCHLEY COURT, Ballards Lane, N.3. Set in  
3 acres of beautiful garden, 2 bedrooms,  
1 1/2 bath, 1 1/2 kitchen, 2 bedrooms,  
455 2313.

GOLDERS GREEN, Excellent detached  
2 1/2 bedroom residence in quiet location close  
shops and underground station. Spacious  
lounge and dining room, 2 bedrooms,  
455 2313.

GOLDERS GREEN, Conventional style, spacious  
4-bedroomed house, large garden,  
455 2313.

HENDON CENTRAL, N.W.4, 5 minutes Tube  
station, 2 bedrooms, 1 1/2 bath, 1 1/2 kitchen,  
455 2313.

HEATH, 100 years old, 4 bedrooms, 2 bathrooms,  
1 1/2 bath, 1 1/2 kitchen, 2 bedrooms,  
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## SPORTS NEWS

### WIMBLEDON TENNIS

## Okker 'flies' out after startling Laver

Jewish Chronicle Reporter

After three fine wins "Flying Dutchman" Tom Okker bowed  
out of the 1971 Wimbledon championships when he lost in the  
fourth round to the No. 1 seed, four times champion, Rod Laver.  
But even against Laver, Okker—generally accepted as the best  
Jewish player in the world—created a few shocks.

He led 3-0 in this first set before allowing the Australian to  
fight back and take the set 7-5.  
Laver won the second set and, al-  
though the Dutchman got one  
back, he had to concede defeat in  
the fourth set.

Earlier in the championships,  
Okker had beaten Jan Kodecs, of  
Czechoslovakia, in straight sets and  
accounted for Australia's Ray  
Burton in four sets. In the third  
round, he defeated the highly rated  
Yugoslav, Nikki Pile.

Okker, apart from Jewish players made  
a dismal start in the champion-  
ships. Julie Heldman was the only  
Jewish girl to progress beyond the  
first round of the women's singles,  
while only Okker went further than  
the second round of the men's  
competition.

Allen Fox, of America, and  
Torben Ulrich (Denmark) both  
eased through to the men's singles  
second round with marathon live-  
set victories. Fox beat a compar-  
atively unknown Australian, S. Ball,  
2-6, 9-7, 1-6, 6-1, 7-5, while Ulrich  
made hard work of beating the  
stalemate S. Koulekka in five sets.

Ulrich's brother, Jorgen, was an  
early casualty, taking a straight  
set, first-round loss from the US ace,  
Dennis Ralston.

Both Torben Ulrich and Fox  
hoped out in round two. Gerald  
Barrick, who proved to be Brit-  
ain's most successful competitor in  
the men's singles, beat Fox in

### SHOW JUMPING

## Ann qualifies for Wembley

Ann Davis, aged 17, of Harrow,  
finished first and second in the  
young riders' championship at the  
South of England Show at  
Ardingly and so doing qualified  
both her horses to compete in the  
Horse of the Year Show at  
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Ann also finished third in the  
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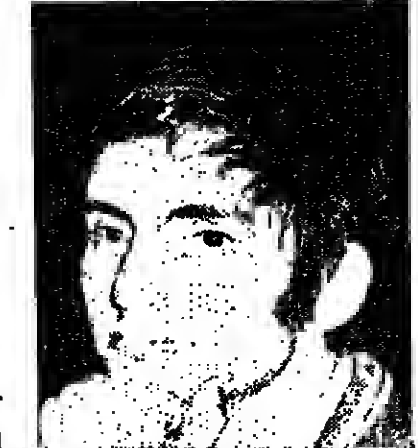
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Nineteen-year-old John Deanfield,  
of Willesden, who was selected for  
the British team at this month's  
world fencing championship in  
Vienna. A medical student at  
Cambridge, John is one of six sabre  
fencers in the British side

### ATHLETICS

## Walters back to form

By ALF WILKINS

Leonard Walters (Thames Valley  
H.I.), who last week represented  
England in the 1,000 metres relay  
in the annual British Isles Cup  
match at Grangemouth, showed a  
welcome return to form when he  
competed in the Southern cham-  
pionships at Crystal Palace at the  
week-end.

Although he appeared to be  
carrying far too much weight, he  
ambled round in his 400 metres  
heat to win in an easy 49 secs. In  
the final, he showed more power  
to clock a season's best of 47.3 secs.  
for second place.

Colin Rosen (Faling and South-  
all AC) was the only other Jewish  
competitor at the Southern cham-  
pionships. He cleared 22 ft. 4 in.  
in the long jump, but was un-  
placed.

One of the best performances in  
the Southern junior championships  
was put up by 17-year-old Anthony  
Gershuny (Thames Valley H.I.), a  
pupil at Haverdasher's School. He  
was an easy winner of the 200  
metres race in a fast 22.0 secs. In  
his heat he clocked a personal best  
of 21.9 secs.

Irena Szewinska, Poland's Olymp-  
ic champion, competed in the  
British International Games in  
Edinburgh. She was beaten into  
third place in the 100 metres; ran  
into a very strong wind, clocking  
11.0 secs. (the same time as the  
winner).

This same wind assisted her to  
win the long jump with a leap of  
21 ft. 10 in.—the world's second-  
best performance this year.

### CRICKET

Vale Cricket Club held its  
seventh annual single-wicket  
knockout competition on Sunday  
at Elstree. The final was won by  
Cyril Hooker, who, in beating  
Peter Sandy, became the first  
member to hold the cup twice.

Old Carnal CC drew with the  
South Ruppel XI at Cophall  
Stadium, Hendon, on Sunday.

## NO FIGHT FAN CAN AFFORD TO MISS IT!

Proud battlers who wore

# THE STAR OF DAVID

A tremendous weekly series on  
those great-hearted

# Jewish Fighters

whose courage, skill and fighting  
spirit won the admiration of fight  
fans all over the world.

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### ANGLING



Personal Officer Mr. and Mrs. M. Rylla